Note,

THIS Diſcourſe was drawn up during the Regency and Authority of the Old *Service-Book*, ſince which time, the many Diſeaſes cleaving to it, have (it ſeems) occaſioned the Death of it: and this, the raiſing up of another in its ſtead, of a new Calculation: So that, I know not whether the Scrutinie here made into the former Book, will in all Points touch with the latter: I ſuppoſe the Herings in the one Barrel, differ not much from thoſe in the other.

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Common-Prayer-Book DEVOTIONS,

Epiſcopal Deluſions;

OR, THE

SECOND DEATH

OF

The Service-Book.

WHEREIN,

The unlawfulneſs (with advantage) of the Impoſition of Liturgies, or ſtinted Forms of Prayer, or of the Worſhip of God (and more eſpecially of the *Engliſh Service-Book*) is clearly and plainly demonſtrated from the Scriptures, and grounds in Reaſon; with Anſwers to the Arguments and Pleas inſiſted on, in Defence of the ſaid Impoſitions.

But they ſhall proceed no further: for their folly ſhall be manifeſt unto all men, as theirs alſo was, 2 Tim. 3. 9.

His Spirit was ſtirred within him, when he ſaw the City wholly given to Idolatry. Acts 17. 16.

For this cauſe was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the Truth, John, 18. 37.

——— *And ſo will I go in unto the King, which is not according to the Law: and if I periſh, I periſh;* Heſter 4. 16.

Am I therefore become your enemy, becauſe I tell you the truth? Gal. 4. 16.

Adulterum eſt, impium eſt, ſacrilegium eſt, quicquid humano furore inſtituitur, ut diſpoſitio divina violetur. Cypr. Lib. 1. Ep. 8.

Veritati poteſt nemo preſcribere, non ſpacium temporum, no patrocinia perſonarum. Tertul. de Veland. Virg.

Doctis, & in ſpeciem ſanctis, hoc conſuetum, ut cæteris Chriſto obnixius reſiſtant. Muſculus in Mat. p. 423.

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To the Conſcientious Reader.

CHRISTIAN READER,

THIS enſuing Diſcourſe needeth no Epiſtle to commend it, nor humane Patron to protect it, an Epiſtolary Porch can add no more to its worth, than a well placed Beauty-Spot to a good Complection, whoſe Brightneſs is ſet off by the contrary Blackneſs; The Workman was a perſon as well furniſhed with Stuff, Tools & Skill for Temple-work, as moſt this laſt learned Age hath produced, & the weighty Truth he ſo ſtrenuouſly preſſeth in this enſuing Tract, was not the exerciſe of his Skill and Parts, but the genuine birth of his Heart and Conſcience; a Truth ſo dear to him, that he choſe rather to part with Liberty, Livelyhood, and dear Relations, than to ſhake hands and bid farewel to ſo endeared a Companion: a Truth for which he had been a Sufferer in former Perſecutions, and for adhering to which, he ended his dayes in a kind of Exile, in this preſent Storm; a Truth that was ſo revived upon his Heart, and ſo powerfully preſt upon his Conſcience, when the Bloſſoms of the Grave were upon him, and the welcome meſſengers of Death had ſummon'd him to his Reſt, that he could not Dye till he had Commended it, nay, Commanded it to all that fear the Lord. The ſubject matter being a Defence of Pure Primitive Worſhip, needs no

Patron but he that is our Lord and Law-giver, who ſtands with his Sword drawn to beat off all Copemates in this his Prerogative, and although *FILII PERDITIONIS* may tug hard to juſtle Jeſus Chriſt out of his Throne, and to ſit Paramount in the Temple of God, chopping and changing Divine Inſtitutions for Humane Inventions, yet the day is at hand, when the Builder of the Goſpel-Temple, ſhall plead his right with fury poured out: How light ſoever ſome *Scepticks, Latitudinarians*, and others, *homines omnium horarum*, may ſet by Inſtituted Worſhip, yet in all Ages of the World, the ſincere Servants of God have choſen rather Baniſhment and Death, than to embrace the Cuſtoms of the Heathens, or the Inſtitutes of *Roman Babylon* in their *Divine Service*, as both the Scriptures and Eccleſiaſtical Writers fully demonſtrate. Come we to our late times, even ſince the Witneſſes in the *Marian days*; Where were more Learned, more Godly Men in the World, than *Cartwright, Parker, Reynolds, Greenham, Ames*? and who knoweth not that theſe and many more of the ſame heavenly ſtamp, ſuffered extream Perſecution, Deprivations and Baniſhments, rather than they would touch with the *Graven Images, the work of the Craftsmen*, that *then were*, and *now are*, the Snares and Nets upon *Miſpah* and *Tabor*? Holy *Cotton, Shepherd*, and many others, eminent for Piety and ability, choſe rather to end

their dayes in a howling Wilderneſs, than to defile themſelves with Idols. Learned *Cotton* anſwering the greateſt Prelate then living, that *Cultus, non Inſtitutus,* was Idolatry. But becauſe ſome who have been Profeſſors have now their eyes opened, with taſting the Hony of Preferment, Gain and Security, and therefore will not take the Perſons before mentioned as competent Witneſſes in the Caſe; I might ſummon in a Jury of the ableſt Conformiſts in former dayes, to give in their Verdict, for the Araignment & Condemnation of Invented Worſhip. In a word, all our Proteſtant Writers, who contend with the Papiſts, do uſe the ſame Arguments againſt their numerous Holy-dayes, their Oyl-Criſme, their Holywater, Maſs, *&c.* as we do againſt Holy-dayes, and other retained Services and Ceremonies : But becauſe I will not keep you too long from the Banquet this Book preſents you with, take only a moſt famous Prophet of their own, the Learned Biſhop of *Wincheſter*, Dr. *Andrews*, in his Expoſition upon the Second Commandment; his words are theſe. "*This Command-*
"*ment which concerns the manner of Worſhip, contains a*
"*Precept ſet down by way of Prohibition in theſe words,*
"*NON FACIES TIBI SCULPTILE: The Sanction*
"*in theſe words, EGO ENIM DEUS TUUS SUM ZE-*
"*LOTYPUS. Shewing how they ſhall be corrected that*
"*will not be directed by this Law.*

"Concerning the *Performance* of this *Worſhip*, two things
"*are commanded, firſt, God will have MODUM*

"*A*

" *A SE PRESCRIPTUM. Our ſervice muſt be done*
" *in that manner himſelf preſcribes.* Non ſimulacrum,
" non Imago damnatur ſed non facies tibi, *thou ſhalt*
" *not make* ἐθελοθρησκεία, *Invented and Will-Worſhip, deviſed*
" *by Man, is here forbidden. --- Men would have Worſhip*
" *of their own, whereas God hath told them, whatſoever*
" *thing I command you, obſerve to do it; thou ſhalt not add*
" *thereto, nor diminiſh from it.* Hoc tantum facere, quod
" Deus precepit; *and he brings in a reaſon aſſigned by* Chri-
" ſoſtom, Qui honoratur, is maxime eo honore de-
" lectatur, quem ipſe vult, non quem nos volumus,
" non eſt honor, ſed dedecus, ſi vel contra, vel pre-
" ter mandatum fiat. *It is rather a diſgrace than honour*
" *to God, to Worſhip him either againſt or beſides his own*
" *Rule.*

Since therefore you have ſuch a Cloud of Witneſſes, let us run with patience our preſent race, & follow them who through great Tribulation have adhered to *Jeſus Chriſt*. If you can ſtand before the wrath of a jealous God, if you can drink the dreggs of the Cup of his fury, then adventure upon *Worſhip of a humane Original and Generation*. But I leave you to the conſcientious peruſal of the enſuing Diſcourſe, which is full fraught with cogent Arguments, for the Authority of *Jeſus Chriſt*, and againſt the frothy Impoſitions of defiling Inventions in the *Worſhip of God*. The Lord grant that the living Words of this *Dead Saint*, may be *bleſſed* to the purpoſe by him intended, to the awakening of ſome who are now ſnoreing in the Lap of the * well-favoured Harlot, and to the eſtabliſhment of others in the preſent Truth.

* *Nah.* 3. 4.

C. W.

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Common-Prayer-Book Devotions, Epiſcopal Deluſions:

OR,

The ſecond Death of the Service-Book.

THE Liturgy, or Common-Prayer (commonly uſed in our Pariſh Churches) relateth unto the conſcience of him that uſeth it, and of him that deſireth to be underſtandingly ſatisfied about the lawfulneſs or unlawfulneſs of the uſe of it, both in the matter and form, or ſubſtance, but eſpecially in the injunction or impoſition of it by men. I ſhall (at preſent) not ſay much unto it in the former relation; only, in caſe the impoſition were taken off, and Miniſters and People left at full liberty, the one whether they would read it, the other whether they would attend upon it or no; theſe (amongſt many other) particulars would be very conſiderable.

1. Whether God, under the New Teſtament, or ſince *Chriſt* aſcended on high to give gifts unto men, ever commanded, or required, or ſpake a word of ſuch a thing? or, whether ever *it came into his mind, or heart*, (Jer. 7. 31. & 19. 5.) to be worſhipped by his Saints in their Publick Aſſemblies, by a ſtinted form of Liturgy and Prayers, not to be altered or varied from, from generation to generation, upon any imergencies of Providence whatſoever, unleſs the Powers and Potentates of the Earth ſhall interpoſe with their Swords and Scepters to command it? and conſequently, whether they who draw near unto him in this Worſhip, have not as much cauſe to fear the breaking-out of his Jealouſie upon them, as *Nadab* and *Abihu* had for *offering ſtrange fire before the Lord, which he commanded them not?* (Levit. 10. 1.) and whether the patience and long-ſuffering of God, exerciſed towards perſons offending in this kind in theſe dayes, be not to *lead them to repentance?* Rom. 2. 4.

2. Whether, in caſe it were (or, upon good grounds, could be) ſuppoſed, that it may be pleaſing enough unto God to be worſhipped by his Saints in their holy Aſſemblies, with ſet forms of Liturgies and Prayers, being left free, and not impoſed, [namely if they be, for matter and form, irreprovable, or ſuch as they may be] it could notwithſtanding reaſonably be ſuppoſed withall, that Worſhip according to

any model or draught of Liturgy, or Prayers whatſoever, would be thus pleaſing unto him; More particularly, whether a Worſhip, conform to the image of ſuch a Liturgy, as we ſhall now characterize, or deſcribe (in part) would be in any degree pleaſing unto him; as *viz.* 1. which ſhall be a rhapſody, medley, or confuſed heap of a multitude of ingredients, heterogeneal, and of oppoſit natures,

Mollia cum duris, ſine pondere habentia pondus,

Things ſoft and hard, things weighty, and things light,

(as the Poet deſcribes the conſtitution of the old *Chaos*) no more meet to be moulded together into the ſame body of an Evangelical Worſhip, than God under the Law judged an Ox or an Aſs to be yoked together for ſervice in the ſame plough; as for inſtance, Canonicals, and *Apocriphals*, the heavenly ſayings of *Chriſt*, and the fabulous reports of *Tobit*, the Pſalms of *David*, and the Song of S. *Ambroſe*, *Magnificat*, and *Quicunque vult*, paſſages and expreſſions, ſome grave and ſerious, ſolid and diſtinct; others, ludicrous and light, barbarous, obſcure and truthleſs. 2. Wherein the Prayer-devotion preſcribed, is, or ſhall be, ordered with that ſtrange unſutableneſs to the ſimplicity of the Goſpel, that 1. the Lord's Prayer, which was delivered by him with a ſpecial intent to prevent battologies, or vain repetitions in prayer, (*Mat.* 6. 7, 8, 9. compared) is it ſelf injoyned to be repeated, over, and over, and over, (and I know not how often) without any reaſon given (or eaſie to be taken) for any one of theſe repetitions in their reſpective places: this diſpoſition of it can be reſolved into no other reaſon or cauſe, but the meer phanſy and will of the Contriver, who by it, ſeems to have been acted by the ſpirit of this ſuperſtition (condemned by Chriſt, *Mat.* 6. 7.) that men ſhall *be heard for their much ſpeaking*, or for the tale and number of their prayers, only ſaid over and repeated. Beſides, this Prayer is ordered to be at the ſame time audibly pronounced by all the Congregation and Miniſter together, in ſome of the ſaid places. Again, 2. the great body of this Prayer-devotion is ſo ill handled (not to mention the unſound conſtitution in ſeveral veins and parts of it) that it is divided in ſunder, and ſome parts of it ſevered from others, in ſeveral places, by Pſalms and Songs, by Chapters, and broken pieces of Chapters (under the falſe titles of *Epiſtles* and *Goſpels*, whereof they are but ſmall ſnips or ſhreds) by *Creeds* or Confeſſions of Faith thruſt in between: and beſides, it is in ſome places, chopped or minced into ſmall pieces or particles, and a diſtribution of them made, ſome to the Miniſter and ſome to the People, as if the People were to be the mouth of the Miniſter unto God, as well as he theirs in the publick Aſſemblies: yea, when Miniſter and People

are

are acting their parts in these strains of Prayer interchangeably assigned unto them, there is such a bandying and tossing of devotions to and again, from one to the other, in a gingling and mymmical manner, that it much resembles the jolly scene of a set of Ale-inspired Companions, chanting their drunken Catches upon a bench. 3. Where this great body of praying-devotion is compounded and made up of many lesser bodies of prayers, the greatest part of which are more intire and distinct bodies in this kind, than the main body or bulk rather, made up of them all, being closed and sealed up (respectively;) with so many *Amens*. Which is a method, or manner of praying, no where recommended unto us in the Scriptures by the Holy Ghost. 4. Where there are appropriate devotions, as Prayers (under the Apocryphal name of *Collects*) Epistles, Gospels, select Chapters, *&c.* for several dayes (forced by the unjust hand of humane powers; out of that allowance of six dayes in the week, which God himself was pleased to make unto men, to provide themselves by their honest labour of things needful for this present life, and dedicated by men to the honour and service of certain Saints long since dead) and so these days, though but of humane consecration, are here made equal in all points with the Lord's days themselves. 5. Where the Service prescribed and enjoyned under the specious pretext of being *Divine*, consisting of short pieces or Sentences of Scriptures, of a Confession of Sins, of an Absolution, of the Lords Prayer, repeated, and repeated, and repeated; and so of the Doxology (so called) in like manner repeated, over, and over, and over; of whole Chapters for Lessons, of broken Chapters for Epistles and Gospels; of pieces of Chapters, as *Magnificat*, *Benedictus*, *Nunc dimittis*, &c. (with the Song of St *Ambrose*) to separate between Lesson and Lesson (as if there were some danger, or inconvenience at least, if they should come too close together) of the Ten Commandments, with as many *Lord have mercy upon us's*; of a long Letany (so called) of Versicles and Responds, of Collects and Prayers in abundance, some for all men, some for Christs Church *militant* here on Earth, some for Bishops, Pastors and Curates, (as if these were Members of the Church *triumphant*) and some for such other occasions as the Policy and Piety of the Compilers could agree upon) and lastly of a pair of Creeds, the repeating of one of which being required of the whole Congregation, requireth the most ignorant and prophane wretch in it, to profess and say that he believeth as much (if not more) as the most knowing and worthiest *Christian*; yea, and that he believeth that which I believe no man understandeth upon any good grounds what it meaneth, (I mean that *Christ descended into Hell*) the

other impoſing upon all men ſuch a Faith as of abſolute neceſſity unto Salvation, which the Scriptures no where require upon ſuch terms, of any man, and which is not found in many ſound *Chriſtians*, if in any. Where (I ſay) the Service enjoyned, conſiſting of all theſe Members and Parts now mentioned, muſt needs be tedious and tireſome unto the People, ſpending and waſting the beſt and freſheſt of their attention, and ſo indiſpoſing them to attend unto the preaching of the Goſpel, and the words by which they muſt be ſaved: as if the project and deſign of it had been to intercept the great Duties of preaching and hearing the Goſpel preached, by rendring the wearied Miniſter leſs capable of the one, and the wearied People leſs capable and deſirous of the other. Now then, I repeat from afar, and ask, Is it not very conſiderable (or rather indeed is it worth any conſideration at all?) whether God will be pleaſed with a Worſhip preſented unto him in the ſhape and form of ſuch a prodigious Liturgy as that which hath now been deſcribed? unleſs (haply) men think that a Worſhip made up of various pieces, and theſe of different colours, is as honourable, and ſo as acceptable unto God, as *Jacob* thought a parti-coloured Coat would be unto *Joſeph* his Son: Or doth not the Liturgy, the lineaments and feature of which have been preſented, as perfectly reſemble the Common-Prayer-Book, as *face anſwereth face in the water?*

3. It calls for ſome conſideration likewiſe, whether it be poſſible (in an ordinary way, or without a piece of a miracle) for a man or a woman, to keep up his heart ſo much as in a tolerable poſture of devotion, reverence, and attention unto ſuch prayers, which having been fram'd by men, and theſe not of any known excellency above their neighbours, are, in reſpect of their original, leſs conſiderable, and after long familiarity more obnoxious to contempt, eſpecially when he can (well nigh) ſay them by roat beforehand, and of which he is able to ſay (with him in the Comedy) *Plus millies jam audivi*, I have heard them more than a thouſand times over already. The common ſaying (verified by experience more than enough) is, *familiarity breeds contempt* and neglect. And God himſelf judgeth it neceſſary to conſult his Glory, [I mean, a religious awe, reverence, and eſteem of his Counſels and Works from men] by concealing the one and the other, until the time of their bringing forth, that ſo they may come freſh and new unto them. *It is the Glory of God to conceal a thing*, Pro. 25. 2. And ſpeaking of his Works (*Iſa.* 48. 7.) *They are created now, and not of old, and even before this thou heardeſt them not*, (ſo the former Tranſlation) *leſt thou ſhould ſay, Behold, I knew them*; implying, that men

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(commonly at leaſt) leſs mind or regard the declaration of ſuch things unto them which they knew before. And upon this account (doubtleſs) our Saviour ſpeaketh thus (*Mat.* 13. 52.) *Therefore every Scribe* [*i.e.* every Doctor, or Teacher] *which is inſtructed unto* [or, for] *the Kingdom of Heaven*, [*i. e.* is worthily or meetly qualified for the work of the Miniſtry of the Goſpel, by which the Kingdom of Heaven is promoted in the world] *is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.* Now an ability to pray, being as neceſſary an endowment for a worthy Miniſter of the Goſpel, as a gift of preaching, the Apoſtles themſelves (as it ſeems, *Act.* 6. 4.) giving it the preheminence in the exerciſe of their Miniſtry: that Miniſter who ſhall pray little, but only reade a longſome beadroll of Prayers long and ſhort, (if yet they may be called *Prayers*, ſome of them being termed *Collects*; the greater part or number of them being imbodied, and this body ſirnamed *Letany*) a work, the performance whereof requires not the beſt of the abilities of an ordinary Schoolboy of ſeven years of age, and therefore very improper and uncomly for him to beſtow ſo much time upon, who ſhould be, yea and who pretends to be an Ambaſſador from Chriſt unto the World, one of a thouſand, *&c.* ſuch a Miniſter, I ſay, that ſhall perform the praying part of his Miniſtry at ſuch a deſpicable rate as this, is not like to draw many into part and fellowſhip with him in his worſhip of God, but ſuch who know not that God whom they worſhip, nor care much either to know him, or how to worſhip him as they ought. The ignorance, the prophaneneſs, the wickedneſs, the licentious and debauched lives of the greateſt part of that generation, both men and women, who are the zealous followers of the Common-Prayer-Book Miniſtry in the Nation, will ſeal the truth of theſe ſayings faſt and ſure.

4. Neither is this to be lightly paſſed over by thoſe that ſtand in any awe or dread of the jealouſie of God, that the *Liturgy* or Common-Prayer we ſpeak of, ſmells rank of the Popiſh Maſs-Book, being (indeed ſome ſlight interpolations, or new furbuſhings, with ſome accommodations to ſecular or civil ends and purpoſes amongſt us, only excepted) little elſe but the ſubſtance, matter, & contents of this Book. This conſideration alone is ſufficient to render it the abhorring of their ſouls, that underſtand any thing (almoſt) of the nature and dreadful ſeverity of divine jealouſie; as that any little ſpark, not only of right-down or broad-fac'd Idolatry, but of any tiffling dalliance, or wanton compliance with it, will cauſe it to ſmoke againſt thoſe that ſhall provoke it in this kind. Husbands that are jealous, are not able to bear, not only the groſs act of Adultery in their Wives, but not ſo much as

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any familiarity or correſpondence, any light or looſe behaviour, with known Adulterers, or perſons ſtrongly ſuſpected of that Wickedneſs. Under the Law God ſtrictly prohibited ſuch things unto his People, which were in themſelves lawful enough, (though not neceſſary) becauſe they were obſerved by their idolatrous Neighbours. See, read, conſider and compare at leiſure, *Levit.* 19.27,28. & 21.5,6. Deut. 14.1,2. with *Iſa.* 15.2. *Jer.* 48.37. & 9.26. & 25.23. & 49.32. (according to the import of the Original, noted in the margent of your larger Bibles, at theſe three laſt Texts) and *Deut.* 12.30. they are charged by him not to ask or enquire, *How did theſe Nations* [being idolatrous] *ſerve their gods, that I may do ſo likewiſe?* And in the New Teſtament, Chriſt inſiſteth upon the practice of the Gentiles, as an argument to diſſwade his Diſciples from taking thought for outward things, *For after all theſe things do the Gentiles ſeek*, &c. *Mat.* 6.32. Beſides, for Saints to borrow of a ſuperſtitious, wicked and idolatrous Generation, Enemies unto God, and to all that truly love and fear him, a Model or Platform of Worſhip to be preſented unto him, by which they have (in conjunction with other unhallowed Artifices) ſupported, nouriſhed, and kept up an Antichriſtian Intereſt for a long time in the World; when as they [the Saints] have the manifold Wiſdom of God before them in the Scriptures, and may have his Spirit alſo for the asking, to direct and teach them how to worſhip and ſerve him acceptably, from time to time, muſt needs, in the eye of Reaſon it ſelf, be ſpiritually unnatural, and moſt unbecoming thoſe who pretend to the high honour and dignity of being Children of Light. The Apoſtle *Paul* pleads this twice together, by way of bar to the eating of things offered unto Idols, by Chriſtians; *The Earth is the Lords, and the fulneſs thereof*, 1 Cor. 10.26,28. The connexion of this reaſon, with that which he deſires to perſwade unto by it, is this, It is moſt unworthy the Sons and Daughters of God, to defile themſelves with eating the Devils meat, [that which hath been ſacrificed and given unto him] whereof he hath no great plenty neither, whenas their Father is Lord and Owner of a world of Proviſions clean and wholeſome, wherewith they have no cauſe to fear or doubt but that he will ſufficiently ſupply them. And of thoſe who did or ſhould preſume to eat of the Devils portion, he demandeth argumentatively, and with great earneſtneſs and vehemency of ſpirit, thus: *Do we provoke the Lord unto Jealouſie?* [that is, to the fierceſt of his diſpleaſure againſt us] *Are we ſtronger than he?* [meaning otherwiſe that we are not like to eſcape the ſeverity of his anger, if we continue ſo to provoke him] 1*Cor.* 10.22. Is it not altogether as ill conſiſtent with the Wiſdom, Honour, and Peace of Believers in theſe

days

days to be found of that Worſhip which hath been deviſed, contrived, formed and faſhioned (no man knows by what Rule, nor by whoſe Directions) by men juſtly given up by God unto ſtrong deluſions, and to *believe τω ψεύδει*, that *Lie* of Lies, 2*Theſ.*2,11. and to walk in *abominable Idolatries* (as *Peter* ſpeaketh) whenas God, in and by the Scriptures, and ſupplies of his Spirit, hath vouchſafed unto them means and opportunities in abundance to inable themſelves to worſhip him with a Worſhip pure and clean, no ways charged or encumbred with any ſuſpicion or jealouſie of Satans interpoſure with the leaſt of his Fingers in the moulding and framing of it.

That which is commonly pretended to hide the baſeneſs of the Parentage or Original of the *Liturgy* impleaded, is but a vail that is tranſparent, and eaſily ſeen thorow, by thoſe that are willing to examine it, and look a little narrowly into it. For the Martyrs, and other pious and learned men, in whoſe weakneſs the importune Commenders and Obtruders of this Liturgy (our apocryphal Lord Biſhops, with thoſe that are younger Brethren in the ſame iniquity with them) do ſo much glory for advantage ſake, as if they were the Fathers or Compilers of it; the truth is, they were neither ſo, nor ſo, unleſs in a diminutive ſenſe onely, and that which is not much conſiderable for their purpoſe. And if they had been as deſirous to honour thoſe Martyrs and pious men they ſpeak of, as they are to exalt themſelves, they ſhould, with the good Sons of *Noah*, have caſt ſome covering over their nakedneſs, and not publiſh it upon all occaſions, as now they do, unto the world; with an intent to cover, or rather to juſtifie their own by it. Some, afterwards Martyrs, and other good men, were (indeed) the Authors of our *Engliſh* Liturgy, as ſuch, (I mean as *Engliſh*) and (haply) as wanting many ſtrains of that groſs Superſtition, Error and Idolatry which are found in the Latin *Maſs-Book*; and likewiſe as having ſome few things of leſſer moment added and inſerted by way of accommodation to the Civil State; the *Romiſh* yoke, as well in Civil as Eccleſiaſtick affairs, having been newly caſt of by it. Nor do I doubt but that much may be pleaded, and this very Chriſtianly, for the juſtification of thoſe worthy and good men, in reſpect of the uprightneſs of their hearts, the honeſty and ſincerity of their intentions in the Work; who by a little refining of the ſaid Popiſh Devotions, and by altering the property of the Language wherein they were written, thought they might make them commodious enough for *Engliſh* Proteſtants: yea, and (probably) they might ſuppoſe that when they brought the Service of God (ſuch as it was, and they it ſeems eſteemed it ſuch as by a little purgation might be cleanſed from all the noyſom dregs of Popery, and

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ſo become lawful) out of an unknown Tongue, into a Language which the People underſtood, they had (in a good ſence) brought *light out of darkneſs*, and ſo might be well apaid in their Conſciences with their Work. But though it be granted that they were perſons of eminent worth, both for their Piety and Learning, yet (queſtionleſs) they were no Prophets; or elſe the ſpirit of Prophecy failed them, in reference to the event and conſequence of their Common-Prayer-Book Atchievement. For had they ſo much as once dreamed that this Book would prove ſuch a Root of Bitterneſs unto the Nation, as it is too well known it hath been; that it would create thoſe ſad diſtempers, thoſe diviſions, diſtractions, tumults, and confuſions, whereby both ſin and ſorrow have been abundantly encreaſed amongſt the inhabitants of the Land; or that it would be an Engine in the hands of men of unmerciful & high-impoſing Spirits, wherewith to rack the Conſciences, and wreck the Comforts, Liberties, Eſtates, *&c.* of many thouſands of the Saints and dear Children of God in the *Nation*, being at this day employed, and like to be employed in theſe bloody executions, (unleſs the Righteouſneſs of God will pleaſe to reſtrain the remainder of the wrath of men.) Had (I ſay) the good men we ſpeak of, but once dreamed of thoſe prodigies of miſchief whereunto our unhappy Service-Book hath been highly acceſſary, we may be groundedly confident that they would never have found either heart or hand to lift up toward the promoting of it. But in them is fulfilled the latter part of this old Diſtich:

πολλάκι τοὶ δοκέων θεῖναι κακὸν, ἐσθλὸν ἔθηκε:
Καὶ τε δοκῶν ἀγαθὸν θῆσαι, ἔθηκε κακον.

Good Fruit on bad Intendments ſometime grows;
And from good meanings ſometimes Evil flows.

5. (And laſtly upon the preſent account) It is not unworthy his conſideration whoſe heart is firmly ſet within him to pleaſe God in worſhipping him, that the Liturgy or Prayer-Book, into which we are yet enquiring, is like unto a Net, which ſeldom encloſeth any good Fiſh, but multitudes and great ſholes of thoſe that are bad. It is ſufficiently known that the great body or bulk of thoſe that go wondering after it, and can ſavour no other kind or manner of Worſhip (at leaſt none comparatively) but that which the tradition of this Book teacheth them, are (more generally) men and women of one or more of theſe ſad characters, ignorant, prophane, ſuperſtitious, time-ſervers, fearful, unbelieving, haters of thoſe that are good, Drunkards, Adulterers, Extortioners,

tortioners, Covetous, &c. And though the proportion of *one of a City, and two of a Tribe*, of persons of Conscience, and truly fearing God, at whose Judgements and Consciences the Convictions of the Unlawfulness of that Worship are not yet arrived, may be found in that Crowd; yet it is hardly credible that such as these should at any time partake in it with any great contentment, or good apayment of Soul. Persons of crazy and ill-aboding Consciences, especially, if they be as well outwardly as inwardly obnoxious, are therefore (in all likelihood) so impotently devoted to the Book and Prayers we speak of, because these take pity on them, and intreat them gently; according to the common saying, *Missa non mordet*, THE MASS BITES NOT: It is not like unto the Spirit of God in the mouth of his able, faithful and zealous Ministers, of a searching, expostulating, convincing, sharply-reproving nature; the sound of it is not like that of Thunder, to awaken or terrifie men, but as the noise which a soft and gentle stream makes among Pebble Stones, which disposeth unto sleep.

Now amongst many Arguments which war strongly against the said Book, and Worship dictated therein, this (methinks) should do thorow execution upon the Judgements and Consciences of those that are spiritually-minded, and make treasure of the Love of God, *viz.* That they that are so zealously addicted unto them, even to the hatred and persecution of those that in the use of them cannot say *Amen* with them, are more generally, if not universally, persons much estranged from the life of God, and affectionate lovers of this present world. For it is no light presumption of the Carnality of a Worship, and that it is such as pleaseth not God, when it so pleaseth his Enemies, (for such are all those that live not in subjection to his Laws, *Luk.* 19.27. *Rom.* 8.7.) and withal, is of an uncouth aud horrid taste unto those that *love him and keep his Commandments*. It is a sign of the voice of a stranger, and not of Christ, when the Sheep of Christ do not hear it, but flee from it, *John* 10.4,5,27. And the reasoning of this Apostle (1 *Joh.* 4. 5.) about matter of Doctrine, is as demonstrative in the case of Worship now before us: *They are of the World* [i. e. Teachers of whom I admonish you that you take heed, are of the same *genius* with the generality of men in the world, who love Ease, Pleasure Riches, Honour, &c.] *therefore speak they of the World*, or ἐκ τȣ̃ κόσμȣ, out of, or from the world; [that is, they enquire and observe how matters go in the world, that so they may know how to promote their worldly Interest, and accordingly they frame their Doctrines and Teachings:] *And the World heareth them*; [that is, persons worldly-minded fall in readily and greedily with them, their Doctrine so well suiting their Prin-

 ciples,

ciples, Diſpoſitions and Deſires.] So when a Form or Method of Worſhip (for there is the ſame reaſon of Worſhip and Doctrine, as to the conſideration in hand, as was lately hinted) ſhall generally court and comport with the Humours, Fancies, and Conſciences (ſuch as they are) of looſe, ignorant, ſuperſtitious and earthly-minded-men, it is an argument concluding above all peradventure, that the complexion, frame and conſtitution of it anſwereth the *genius*, temper, and ſpirit of theſe men, much like as (in *Solomon's* reſemblance) *face anſwereth to face in the water.* That manner or kind of Worſhip which God ſeeketh and delighteth in, is not like to reliſh with the corrupt taſte of ſenſual and carnal men, any whit better then *Paul's* preaching did ἐν τοῖς ἀπολλυμένοις, *amongſt thoſe that were loſt*, [or rather *periſhing*, that is, in imminent danger of being loſt] to whom it was *the ſavour of death unto death*, (2 *Cor.*2.16.) that is, it filled their Conſciences ever and anon with ſtrong reſentments of the wrath of God coming out againſt them like an armed man, to deſtroy them for their ſins. It is recorded of *Antiſthenes*, that when the unworthy multitude, contrary to their wonted manner of dealing by vertuous and worthy men, commended him, he expreſſed himſelf in this queſtion, τί γὰρ κακὸν ἐποίησα? *Alas, what evil have I done?* If the Common-Prayer-Book did no evil, we may very reaſonably judge, that the great hoſt of the preſent Proſelytes and Admirers of it, would leave it as ſolitary as a Beacon on an hill. And it was the right ſaying of another, *Recti argumentum eſt, peſſimis diſplicere*; it is no light argument of the goodneſs whether of a perſon or thing, when thoſe that are very bad are diſpleaſed with either. *Nero's* hatred of the Goſpel, was by ancient Chriſtians conſtrued as a teſtimony of the excellency and worth of it. Certainly the right and approved Worſhip, or way of worſhiping God, will never make glad the hearts of ſuch a Generation of men as now rejoyce in, and glory over the Book of Common-Prayer. But

2. Though theſe general conſiderations relating onely to the matter and form, or ſubſtance of this Book (unto which many others of a more particular import, and drawn from the unmeet expreſſions and paſſages in it, which are very numerous, might be added upon the ſame account) are too conſiderable and weighty to be eaſily removed off the Judgements and Conſciences of ſerious and conſidering-men; yet the little finger of the impoſition of it, and of the Worſhip (ſo called) directed and held forth in it, is by many degrees heavier then the loyns of a thouſand ſuch conſiderations, and of a more tremend aſpect in the eye of every Conſcience that is enlightened, duely and clearly to apprehend the nature and conſequence of it. For ſuppoſe

poſe the property of the Book ſhould be ſo far altered, that whereas it is now like the politick Body of the *Jewiſh* State in *Iſaiah*'s days; *The whole head is ſick, and the whole heart faint: from the ſoal of the foot even unto the head, there is no ſoundneſs in it, but wounds, and bruiſes, and putrifying ſores* (Iſa. 1.5,6.) Suppoſe (I ſay) it ſhould be ſo far altered from the preſent deformity and deplorable condition of it, as to become as praiſe-worthy for Beauty as *Abſalom*, of whom it is ſaid, that *from the ſoal of his foot even to the crown of his head there was no blemiſh in him*, (2 *Sam.* 14.25.) and that a general Council of Elect Angels ſhould aſſemble to reform and amend it, and ſhould make all the crooked things in it ſtraight, and all the rough things in it ſmooth, yet would not this Angelical purity and perfection of it, (wherein its Admirers might in this caſe ſafely glory) juſtifie either the Impoſition of it from imperious Blaſphemy, or the uſe of it in worſhipping God, as, or becauſe impoſed, from baſe and wretched Idolatry.

This is demonſtrable from this clear and pregnant ground, atteſted both by the Scriptures, and by the Light of Nature, or ſound Principles of Reaſon, conſonant to the Scriptures: *It is as well or as much the incommunicable Priviledge or Prerogative of God, to preſcribe, appoint, and command his own Worſhip, as to be worſhipped*; [I mean as to be worſhipped in his *Divine or God-like Capacity*.] This being a Truth, (as we ſhall preſently, God aſſiſting, evince it to be) it undeniably, by a near-hand conſequence, and whereof every man is or ſoon may be capable, followeth:

1. That he that ſhall authoritatively, under any penalty to be inflicted on thoſe that ſhall not obey, command any Form, Model, Method or manner of Divine Worſhip, to be obſerved by men, maketh himſelf God, or equal unto God, obtrudeth himſelf as God, or in Gods ſtead upon men, claiming, aſſuming, and uſurping ſuch a power, which is a branch of the appropriate and incommunicable prerogative of God. Even as he that claimeth and exerciſeth *Regalia*, ſuch Power and Authority, which are the appropriate Rights of Kings, maketh himſelf a King, and ſaith (in effect, and in a more ſignificant expreſſion then the plaineſt words that way would amount unto) I am a King. In like manner whoever acteth or exerciſeth any of thoſe Divine Rights, Authorities, or Powers, which are inſeparably annexed to the Throne of Heaven, and ſo declared and aſſerted by him that ſitteth thereon; though in words he ſhould deny it, yet in deeds, which ſpeak loudeſt, he profeſſeth and ſaith, I am God. It is like that they who ſtumble at this ſtone, may think they walk inoffenſively in their way; and (probably) intend no ſuch thing as an arrogation of Divinity unto

themſelves in what they do: But this is common to the greateſt Offenders of all, not to intend the formality, but onely the matter of their wicked actions; to intend onely the Text, not the interpretation of their ſins: The groſſeſt Idolater that is, doth not intend to commit the ſin of Idolatry; but he intends the doing of that, which being truly interpreted, is the committing of the ſin of Idolatry. There is the like conſideration of the Blaſphemer, of the Perſecutor of the Saints, and of many other moſt enormous Tranſgreſſors: And thus it is like to be with thoſe who count it a goodly thing to ſay with the King of *Babel* of old, *We will aſcend above the heights of the Clouds, WE WILL BE LIKE UNTO THE MOST HIGH,* (Iſa. 14. 14.) We will give Laws to the Judgements and Conſciences of Men, as well as He: It is like (I ſay) that though they ſpeak thus in their actions, yet they do not intend to make themſelves Corrivals in Authority and Power with God, or to ſuperſede and make void his Laws concerning his Worſhip, with devotional Laws and Statutes of their own. From the ſaid ground it clearly alſo followeth:

2. That whoſoever ſhall accept of, ſubmit unto, or worſhip God with, any ſuch Worſhip, or form of Worſhip, which is preſcribed, impoſed, and commanded by men (eſpecially if he ſhall ſubmit unto it, as, or becauſe thus commanded) committeth ſpiritual whordom, and bringeth the heavy guilt of the ſin of Idolatry upon his ſoul (beſides the ſtrengthening the hand of the impoſer in a very ſinful way) The reaſon hereof, upon the former ground, is plain: namely, becauſe he exhibiteth that honour, reverence, and homage unto a creature, which are due unto God alone, and (as it were) turns creature unto him that is no God, unleſs a God may be made of duſt and aſhes. For if it be the Prerogative of God to appoint and command his own worſhip, they who approve and juſtifie men aſſuming and exerciſing this Prerogative, entertain the creature with divine reverence and honour, ſaying (conſtructively, and in effect) unto it, Thou art God, or, I acknowledge and own thee for my God. Perſons of this Character are all thoſe, who practiſe the Worſhip commanded by men, upon the account, or becauſe of their command; whether they do it willingly, I mean, before, or without any outward violence, or compulſion; or whether they do it upon ſufferings, or through fear of ſuffering; though the ſin ſeems to be much greater in the former caſe. *Ephraim is oppreſſed, and broken in Judgment, becauſe he WILLINGLY* [that is, readily, and with forwardneſs of compliance, without asking any queſtion for conſcience ſake] *walked after the commandment* [meaning after the idolatrous commandment of their King *Jeroboam*, ſeconded

and

and enforced by all his ſucceſſors.] *Hoſ.* 5. 9. He that liveth under the Authority and Government of a lawful King over him, and ſhall ſubject himſelf unto the commands of another, commanding him as his King, or ſuch things, which his King only hath, by the Laws, a right of Authority and Power to command him, renounceth his Allegiance unto his own Prince, and becomes a Traitor to his Crown and Dignity.

3. From the ground aforeſaid, it followeth yet further, that ſuch perſons who do obey the Commands of their Princes, or other Magiſtrates, wherein they enjoyn them any form, method, or manner of divine Worſhip, are in ſuch their obedience, their greateſt enemies, thereby expoſing them to the ſtroke of the jealouſie, and high diſpleaſure of God. The reaſon of this conſequence is, becauſe to make an Idol of any creature, or to ſet up any, whether thing or perſon, in competition with God, and to aſcribe divine honour unto it, rendreth it the object of his ſevere wrath and jealouſie. The Scripture is abundantly pregnant with teſtimony of this truth, as well in the caſe of perſons as of things. The People aſcribing divine honour unto *Herod*, in giving a ſhout in applauſe of his Oration, *The voice of God and not of man*, brought ſuddain deſtruction upon him, and this in a moſt loathſom and grievous manner: *And immediately* (ſaith the text) *the Angel of the Lord ſmote him, becauſe he gave not God the glory* [whereby he might indeed have prevented the judgment] *and he was eaten of worms, and gave up the ghoſt*, Acts 12. 22, 23. So dangerous a thing it is for Princes, and Great men to accept of divine honour, when it is caſt upon them: how much more when they ſhall themſelves compel men by threatning Laws and Edicts, to aſcribe it unto them (as all they do, who by ſevere mulcts and penalties conſtrain men to worſhip God, not as he pleaſeth, or commandeth, but as they pleaſe themſelves.) It was not ſimply *Jeroboams* Idolatry, nor yet his Edict or Command unto the People, to worſhip his Idol-Calves, but it was the compliance of his People with this Command, that occaſioned his ruine, and the rooting out of his Houſe and Poſterity (as it did likewiſe occaſion the like miſery to all his Succeſſors; yea, and the utter ruine of his whole State and Kingdom in a ſhort time) This is clear from the expreſs tenor of the context, 1 *King.* 12. 30. compared with *verſ.* 34. of the following Chapter. In the former place we read thus: *And this thing* [namely, *Jeroboam's* ſetting up his two Calves, *verſ.* 28, 29.] *became a ſin*; or, *turned to ſin* (as our former tranſlation had it) meaning, that in time, and this not very long neither, it *became ſin to the houſe of Jeroboam, even to cut it off, and to deſtroy it from off the face of the earth.*

earth. It was a ſin ſimply, yea, a very great ſin, as ſoon as it was acted: that is, the ſetting up of the Calves, and the preſſing of the People to worſhip them, was a great ſin in *Jeroboam*, whatſoever the conſequence of it had been, or whether the People had worſhipped them or no, or though, himſelf repenting of it, it had not been his ruine. But it did not *BECOME* a ſin of that ſad conſequence, as to be deſtructive to *Jerohoam* and his houſe, but by means of the Peoples compliance with him in it, as is manifeſt from the former place, where this (in the latter part of the verſe) is rendred as a reaſon, or an account, why and how *Jeroboams* act in ſetting up the Calves, and cauſing the People to worſhip them, *became* a ſin of that heavy conſequence unto him, *viz.* that the People (generally) approved and practiſed that worſhip: *And this became a ſin: for the People went to worſhip, before the one, even unto Dan*, or, as far as *Dan*; [implying it ſeems, that the King himſelf, and his Nobles, and Attendants, worſhipped before the other, which was ſet up in *Bethel*, the Kings Court or Chappel being here, *Amos 7.* 13. Or elſe it may import the great zeal and forwardneſs of the People in comporting with their King in his Idolatrous Worſhip, and that even thoſe of them that dwelt in *Bethel*, and in places near to it, would needs travel as far as *Dan*, which was at the furtheſt diſtance from *Bethel* the Land would afford, to worſhip before the Calf ſet up there, that in *Bethel* not being prepared and fitted for ſuch Devotion till ſome while after, as may be gathered from verſ. 32, 33.] From which paſſages compared, it plainly appears that had not the People obeyed him in his idolatrous device, it might have been a lengthning out of his Tranquillity, and his Poſterity after him might have ſat upon his Throne: Yea, and (probably) it might through the Bleſſing of God, have proved a means or occaſion of his Repentance. It is not unlike but that *Jeroboam's* Prieſts, made of the baſeſt of the People, having once taſted of the Kings Favour and bountiful Allowance ſettled upon their Prieſthood, ſtrengthned his hand all they could, in his Idolatrous Worſhip, bewitching him with this, or ſome ſuch lying and dangerous notion as this; *No Calves, no King*; (even as thoſe who are known by the Name of Biſhops, but not by the properties or works of Biſhops indeed, being advanced unto large Revenues and much worldly Pomp and Power by Chriſtian Kings, are very ſolicitous and careful to nouriſh this prepoſterous and importune conceit in them upon all occaſions, *No Biſhop, no King*) But as unto *Jeroboam*, *Calves and no King*, had been the more prudential and ſafe Maxime of State; not the want or pulling down of his Calves, but the ſetting of them up, being the true and real cauſe (as we lately heard from the Records of the

the holy Ghost himself) why after a short time he was *no King*, nor any of his house long after him: So is it more then conjecture, that BISHOPS, AND NO KING, would make the far better Article in the Politick Creed of Christian Kings, and more worthy to be believed than the contrary, *No Bishop, no King*. But this by the way. It hath been shewed from the Scriptures, that to idolize a Person, or to ascribe Divine Honour unto any man, either directly (as the People did unto *Herod*) or indirectly, (as the Ten Tribes did unto *Jeroboam* their King, in accepting that way of worshipping God, which he prescribed unto them) is to awaken the eye of Divine Jealousie upon him, unless he refuseth or disclaimeth it when it is tender'd unto him: which though Angels and holy Men have always done, yet it hath not been the wisdom or manner of Kings and Great Men in the World so to do. *Jacob* (we know) loved his Wife *Rachel* very tenderly and affectionately; yet when she required of him that which was proper onely unto God to give, and so reflected Divine Honour upon him, [*Give me Children or else I die*] he being (as it seems) suddenly struck with the apprehension of the danger which such a saying might expose him unto, reproveth her sharply for her inconsiderateness therein; but withal, amandeth and dispatcheth away that Divine Honour which was put upon him, unto him who was the right owner of it: *Am I* (saith he) *in Gods stead?* &c. *Gen.* 30. 1, 2.

And as they who comply with Kings and Rulers in their Commands concerning Forms of Worship of humane device, are in such their complyance great Enemies unto them; so on the other hand, they who chuse rather to abide the bittrest blast of their displeasure, then to please them with conforming themselves to their wills and pleasures in such cases, are in this detrectation of their Obedience unto them, their real Friends. Thus *Daniel*, notwithstanding his refusal to obey the Decree of King *Darius*, being unlawful, said unto him, *Also unto thee*, (or against thee) *O King have I done no hurt*, Dan. 6. 22. In which words he seems as well to imply that they who had obeyed him in that his Decree, had been unfaithful unto him, had cast a snare upon him, and done him harm; as to assert his own integrity and goodness of heart towards him: And that the holy man was so far from doing any *hurt* to the King by changing his Command, that he did him much good by it, appears by the sequel of the Chapter, where we find him, by means hereof, enlightned with the knowledge of the true God, and giving a full testimony to his excellent Greatness and Power, and recommending his Worship and Service unto all his Dominions, vers. 26, 27. Of like happy consequence unto King *Nebuchadnezzar*, was the

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like disobedience of those three faithful Servants of God and the King, *Shadrach*, *Meshach*, and *Abednego*, in refusing to submit to his Command about the worshipping of his Golden Image, *Dan.*3.28,29.

Again, That other Creatures, whether animate or inanimate, by being contrived or converted into Idols, or vested with any honour appropriate unto God, are hereby prepared for the swifter destruction, by reason of the Jealousie of God, the Scriptures testifie yet more abundantly. Notwithstanding I shall not insist upon this at present, but mention one place onely, and point at others: *And the strong shall be as tow*, [that is, the Idols, though made of never so strong and durable materials, as Iron, Brass, Stone, Silver, Gold, *&c.* or rather *the Strong*, that is, the Idols in which you put your confidence, supposing them to be strong and able to protect you against all dangers, shall be as the most light and combustible matter, not able to make the least resistance against the fire, when it is put to it] *and the Maker of it as a spark*, [that is, they that made them Idols, by this very contrivance of them, shall be the means or occasion of their breaking to pieces, their defacement, or stamping to powder: even as they that make Idols of men, as was lately shewed, do hereby occasion, and hasten their ruine] *and they shall both burn together*, [Idol, and Idol-maker, shall be destroyed together, *i.e.* as well one, as the other] *and none shall quench them:* [that is, they shall certainly perish, what means soever shall be made to preserve, the one or the other] *Isa.*1.31. See more of this Truth, 2 *King.*18.4. *Exod.*32.20. 2 *King.*23.4,5,6,*&c.* 2 *Chron.*15.16. *Jer.* 10.11. *Isa.*2.18. *Jer.*50.2. *Ezek.*6.4,6,8,11,12. 30.13. with others.

4. From the aforesaid Principle or Ground it followeth likewise, That in case the greatest and most lawful Authority amongst men, should under any civil penalty, or otherwise, impose upon those under them, that very Worship, manner, or kind of Worship, which God himself, either in his Word, or by the Law or Light of Nature, hath imposed on them; although this imposition of it by men doth not render it unlawful, nor yet dissolve the necessity of performing it, which the Law of God imposeth on them: yet, if waving the Commandment of God in the case, they shall perform it meerly upon, and out of respect of the Commandment of men; and upon such terms that they would not practise or perform it, did not their Superiours on Earth command it: such a performance as this, even of the purest Worship that is, otherwise, would be idolatrous and unlawful: although this Worship, considered in it self, or (in the School-expression) *in actu signato*, would still be the pure and true Worship of God. The reason of this consequence from the premises is, because if it be the Prerogative or proper

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Right of God to command his own Worſhip, they who ſhall reject or diſown him in the claim hereof, and entertain or ſubmit unto any Creature claiming it, is like a Woman that admitteth a ſtranger into her husbands Bed, ſhutting him out of his own doors.

5. (And laſtly, for matter of conſequence) This concluſion alſo ſpringeth naturally from the ſame root with the former: That not to accept or ſubmit unto any Form or Model of Divine Worſhip, which hath been contrived and fram'd by men, can be no diſobedience to any Law, truly ſo called, in any politick State, Kingdom, or Commonwealth whatſoever. The reaſon of this conſequence is pregnant and clear; namely, Becauſe there is, there can be no Law, truly and really ſuch (I mean which hath the nature, eſſence, and binding force of a Law indeed) that requireth any thing of men, which is made or declared ſinful or unlawful by a ſuperiour Law. Any Act, Sanction, Decree, Law, Statute or Conſtitution, which enjoyneth or impoſeth any thing contrary either to the Law or Mind of God in the Scriptures, or to the Law of Nature, or Light of Reaſon, by what Authority ſoever it be enacted, becomes void and null as ſoon as made, being like unto a Child that is ſtill born. Nor is this any ways repugnant to the Law of this Nation; the effect and ſubſtance of the notion being (as I underſtand) the acknowledged ſence of ſome of the greateſt Lawyers themſelves, and will not (I preſume) be denied by any that underſtand themſelves like men in their Profeſſion. Yea, the *Grand Debater* himſelf (though a man of as high an impoſing-ſpirit as Epiſcopal Zeal can lightly make him) acknowledgeth as much, in ſaying, *'Tis true, a Superiour cannot command a thing unlawful*; Grand Debate, *pag.*62. His meaning can be no other, but that when he doth command any ſuch thing, his Command is null, and not obliging: However, that Caſe is plain enough. Certain it is, that all Authority and Right of Power, is Originally veſted in God himſelf; and conſequently, that whatever Authority is ſeated in any Creature, one or more, they have it by derivation and gift from him, according to the Apoſtles Doctrine, *Rom.* 13.1. Again, As certain it is, that God giveth no Authority or Right of Power unto any man, or numbers of men whatſoever, againſt himſelf. Therefore no Act or Law (ſo called) whatſoever, that is made with repugnancy to his Intereſt of Authority, or Soveraignty of commanding, hath the nature or force of a Law; the Makers of it, whoever they be, having received no Authority from God to make any ſuch: but on the contrary, ſtand charged by his Law to forbear all acting and Law-making in that kind; yea, and lie under a ſevere threatning from him, in caſe they tranſgreſs: *Wo unto them that decree unrighteous*

righteous Decrees, &c. *Iſa.*10.1. And as by the Laws of this Land, *Nullum tempus occurrit Regi*, There is no preſcription of Time againſt the King: ſo by the Law of Nature and common Reaſon, *Nulla authoritas occurrit Regum Regi*, No authority whatſoever, is of force againſt the King of Kings. And as in the order and ſubordination of Civil Authorities, the Command of an inferiour Magiſtrate doth not bind againſt the Command of the Superiour, (ſuppoſing this to be lawful;) the Warrant or Command of a Country Juſtice of Peace, is not to be obeyed (under the *Proviſo* mentioned) againſt the Order or Command of a Judge; nor the Command of a Judge, againſt the lawful Command of the King. How much leſs doth the Authority of a weak and ſinful Creature, though the Name of it might be *Legion*, and they never ſo many, oblige any perſon againſt the leaſt ἰῶτα, or tittle of any the Commands or Laws of God, theſe being all unqueſtionably righteous and juſt? And as the Scripture teacheth us to reſolve the caſe without any demur or conſideration at all, between God and men, when they ſpeak contradictingly the one unto the other, ſo that the one muſt needs ſpeak truth, the other that which is falſe; *Let God be true, and every man* [whatſoever his intereſt or repute for truth be with men] *a lyar* (Rom.3.4.) So when there is any inconſiſtency or conteſt between any of the Laws of God, and the Laws of men, the caſe is ſoon decided as concerning the equity or binding force of either; Let the Law of God be *juſt, and holy, and good*, and even upon this account alſo, challenge (with authority) obedience from men; but the Law of men unjuſt, unholy, and evil, and ſo a nullity, and of no authority at all to require ſubjection to it. Thus *Peter* (with other Apoſtles) in the preſence of the high Prieſt, and a great Council with him, was very poſitive and definitive in the caſe, *We ought rather to obey God, then men*, Act.5.29. not long before being, with *John*, brought as guilty perſons before another full Council, he judged the equity of the caſe ſo notorious and broad on Gods ſide, that he feared not to make the Council it ſelf his Arbitrators, although they were Parties, and his Adverſaries; *Whether it be right in the ſight of God, to hearken unto you* [or, *to obey you*, according to the former tranſlation] *more* [or, rather, μᾶλλον] *than God, judge ye?* Act.4.19. So thoſe three Servants of God (lately mentioned) being commanded by King *Nebuchadnezzar* to worſhip the Golden Image which he had ſet up, and in caſe of refuſal terribly threatned to be preſently caſt into the midſt of a fiery Furnace, declared unto him, That they *were not careful to anſwer him in the matter*, (Dan.3.16.) the contrariety between the Kings Command, and the Command of God, was ſo manifeſt, that they required no time to conſider.

ſider of an anſwer, or what to do in the caſe, but immediately reſolved to keep faſt and cloſe to the Command of God, though in ſo doing they muſt and did diſobey the Commandment of the King. Therefore if it be the Prerogative of God to appoint and command his own Worſhip; that Law, or humane Conſtitution, which attempteth to diveſt him of it, and to communicate it unto any Creature, one, or more, or never ſo many, is indeed no Law, but an Uſurper of the name and title of a Law, wanting the Spirit, Life, and Soul of a Law, which ſtand in an equitable force to bind to the obſervation of it. But no equity bindeth any man to give away the glory of God to another: So then, not to ſubmit to any form of Divine Worſhip, deviſed and impoſed by men, is to do the will of God, and conſequently not to tranſgreſs or diſobey any Law of man.

Now for the demonſtration and proof of that Aſſertion, or Ground, (formerly mentioned) out of which the five Concluſions lately argued, grow as naturally, as ſo many Boughs or Arms of a Tree out of the Trunk or Body of it: Let us, firſt, hear, weigh, and conſider diligently and impartially, whether the Scriptures do not ſpeak to the heart of it, and whether God himſelf doth not here claim ſuch a Prerogative as therein is aſſerted unto him. Secondly, We ſhall conſult ſome of the Maximes of Nature, and Principles of Reaſon, about the truth of it.

For the firſt. I intend not to inſiſt upon all places which offer themſelves willingly enough to ſerve in the preſent warfare: this would carry us far beyond the bounds of our intended brevity; but ſhall argue only ſome few of thoſe which ſpeak more plainly to our purpoſe.

Firſt, Where God reproveth, rejecteth, or condemneth any Worſhip, Form, or manner of Worſhip, upon this account, That *He commanded it not*; eſpecially when there are other things in it, one or more, very hateful and highly reproveable, he plainly declareth and aſſerteth it as his Prerogative, to appoint and command all Worſhip: Elſe why ſhould he make this the emphatical character of ſuch a Worſhip which his Soul abhorreth, *That He commanded it not?* eſpecially when this Worſhip is (as was now ſaid) otherwiſe, and in it ſelf, abominable? If men had any authority to appoint, or command a Worſhip, this were no reaſonable or juſt exception againſt any Worſhip whatſoever, *That God commanded it not:* but if it be juſtly reproveable, it muſt be for ſome intrinſecal evil either in the matter, or in the form of it, or in both. But paſſages of the import now ſpecified, the Scripture affordeth many: *And they have built the high Places of Tophet, which is*

in the Valley of the ſons of Hinnom, to burn their ſons and their daughters in the fire, VVHICH I COMMANDED THEM NOT, Jer. 7. 31. So again, *They have built alſo the high-places of Baal, to burn their ſons with fire unto Baal, VVHICH I COMMANDED NOT, nor ſpake it, neither came it into my mind*; Jer. 19. 5. In both theſe places it is obſervable, that though the man-deviſed worſhip mentioned, was in it ſelf abominable, full of unnatural and barbarous cruelty, and beſides, performed to the honour of a moſt filthy and abominable Idol; yet God in reproving it, taketh no notice of either of theſe abominations, but inſiſts only upon this, that *HE COMMANDED IT NOT*, as being the greateſt abomination of all, and which (comparatively) juſtified all the reſt. Again; *And they built the high-places of* Baal, —*VVHICH I COMMANDED THEM NOT, neither came it into my mind, that they ſhould do this abomination.* Jer. 32. 35. By comparing this expreſſion (in all theſe paſſages) *VVHICH I COMMANDED THEM NOT*, with the expreſs Command of God (Lev. 18. 21.) *Thou ſhalt not let any of thy ſeed paſs thorow the fire unto Molech*, it plainly appears, that in the caſe of Worſhip, for God not to command and expreſly to forbid, are of one and the ſame conſideration: Even as in a Conveyance of Lands, whatſoever is not expreſſed, is no more conveyed than what is excepted. Yea, and it is very obſervable from the ſaid paſſages, that God intending to put the ſharpeſt accent upon the breach of his Law in the matter of Worſhip (which doubtleſs he doth intend in reproving and condemning it) He doth not place it in matter of ſimple diſobedience unto ſuch his Law (this being found in every ſin, I mean, diſobedience unto his Law, 1 *Joh.* 3. 4.) but rather in the preſumption of men to attempt any thing in that kind, without, beſides, or beyond his *Command*.

Several other paſſages there are, beſides thoſe mentioned, of like character with them. *If there be found among you —— man or woman that hath wrought wickedneſs in the ſight of the Lord thy God, in tranſgreſſing his Covenant, and hath gone and ſerved other gods, and worſhipped them, either the Sun, or Moon, or any of the Hoſt of Heaven, which I HAVE NOT COMMANDED*. &c. *Deut.* 17. 2, 3. *Thy People which thou broughteſt out of Egypt, have corrupted themſelves: they are quickly turned aſide out of the way, WHICH I COMMANDED THEM, &c.* (Deut. 9. 12.) implying, that in the Worſhip of God (of which he here ſpeaketh) *to turn aſide out of the Way WHICH HE HATH COMMANDED*, is to *corrupt* a man's ſelf [that is, to diſpoſe, or prepare himſelf for ruine and deſtruction] unto what way ſoever he ſhall betake himſelf otherwiſe. *And* Nadab *and* Abihu, *the*

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ſons of Aaron, *took either of them his Cenſer, and put fire therein, and put Incenſe thereon, and offered ſtrange fire before the Lord, WHICH HE COMMANDED THEM NOT. And there went out Fire from the Lord, and devoured them, and they dyed before the Lord.* Lev. 10. 1, 2. In this high-provoking act of the Sons of *Aaron*, for which the ſevere jealouſie of God brake out immediatly upon them in a conſuming fire, there was no diſobedience to any Command, (I mean, unto any particular or expreſs Command) of God: he had no where forbad them (at leaſt, explicitly or directly) to offer ordinary or common fire (which is termed *ſtrange fire*, becauſe the Commandment of God knew it not) in their Prieſtly Miniſtrations: nor is any diſobedience in this kind charged on them by the holy Ghoſt, nor ſo much as mentioned as any cauſe of that terrible execution, which was ſuddenly done by the immediate hand of God himſelf upon them: their only crime and guilt was, that *they offered ſtrange fire before the Lord, WHICH HE COMMANDED THEM NOT:* they preſumed to worſhip God otherwiſe than he had appointed, or commanded. The ſin of *Uzzah* in putting forth his hand to ſtay the Ark (for which he likewiſe ſuffered the ſame meaſure from the provoked jealouſie of God, being by him ſtruck dead in the place) was of like nature and conſideration. For neither did he therein tranſgreſs any expreſs Command of God: for he had no where commanded that none but the *Levites* ſhould touch or meddle with the Ark: only he had commanded that the *Levites* ſhould wait upon the Tabernacle with what appertained to it. So that the provocation in his ſin alſo, only was his intermedling with the holy things of God relating to his Worſhip, without his Command. And thus *David*, upon the ground that we maintain (namely that all Worſhip uncommanded, or unappointed by God, is unlawful and diſpleaſing unto him; or, which is the ſame, that his order and appointment are requiſit to legitimate any Worſhip or holy Service) proved it to have been unlawful for any other to carry the Ark of God, but the *Levites* only. *None* (ſaith he, 1 *Chron.* 15. 2.) *ought to carry the Ark of God, but the Levites: for them hath the Lord choſen to carry the Ark of God, and to miniſter unto him for ever.* It was unlawful for all other perſons, the *Levites* excepted, to carry the Ark of God; not becauſe he had prohibited them by the letter, or direct import, of any Law, to carry it, but becauſe he had not *choſen*, or appointed them, as he had the *Levites*. Again,

Secondly, Of the ſame, or like import, with the texts already cited, are all thoſe alſo, in which God ſtigmatizeth the Worſhip which men performed unto him, with this character of his hatred, that it was of

their

their own chuſing, or deviſing, after the imagination of their own heart, *&c.* In all ſuch places as theſe (which are not a few) he aſſerteth unto himſelf the appointment of his own Worſhip, as belonging, prerogative-wiſe, unto himſelf, and wherein he will not indure any creature to have part and fellowſhip with him. For otherwiſe (as we reaſoned before) no Worſhip were reprovable ſimply upon this ſcore, that it is of mens own chuſing or deviſing. We ſhall not ſtand to argue any of theſe places, as we did moſt of the other: the inference or reſult now mentioned from the general tenour of them all, is pregnant and convincing enough. And if it be an hateful brand upon any form of Worſhip to be of humane extraction, or to call any man, or any numbers of men, Father; how much more hateful and provoking in the ſight of God muſt it needs be, to attempt to bind any ſuch ſpurious and baſe worſhip upon the generous and heaven-born conſciences of the ſons and daughters of God (or, indeed, upon the conſciences of any men) with the hard cords of Impriſonments, Confiſcations, Baniſhments, or what other Cruelties *Satan* ſhall pleaſe to ſuggeſt unto men for the promoting of his worſhip and ſervice in the world, under the deluſive pretence of the Worſhip and Service of God? But places of the late mentioned character, are theſe (with their fellows) *And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them: and that ye ſeek not AFTER YOUR OWN HEART, AND YOUR OWN EYES, after which ye uſe to go a whoring:* Numb. 15.39. *Take heed unto your ſelves that your heart be not deceived, and ye turn aſide, and ſerve other Gods, and worſhip them, and then the Lords Wrath be kindled againſt you, &c.* Deut. 11. 16, 17. —*And it cometh to paſs when he heareth the words of this Curſe, that he bleſſeth himſelf in his heart, ſaying, I ſhall have peace, though I walk IN THE IMAGINATION OF MINE OWN HEART;* [That is, in ſuch a way of worſhipping God, as I conceive to be pleaſing to him, as appears by the mention of God's *Jealouſie* in the words following] *to add drunkenneſs to thirſt. The Lord will not ſpare him, but the Anger of the Lord, and his Jealouſie ſhall ſmoke againſt that man, &c.* Deut. 29. 19, 20. *So he* [Jeroboam] *offered upon the Altar which he had made in Bethel the fifteenth day of the eighth month, even in the month WHICH HE HAD DEVISED OF HIS OWN HEART, &c.* 1 King. 12. 33. *He that burneth Incenſe, is as if he bleſſed an Idol: yea, they have CHOSEN THEIR OWN WAYES, and their ſoul delighteth in their abominations,* Iſa. 66. 3. From whence it is very obſervable (and maketh with an high hand for our preſent purpoſe) 1. That it is incident to men to *chuſe wayes* and methods of their

their *own* [*i. e.* of their own deviſing] for the worſhipping of God, in ſtead of, and before, the wayes preſcribed by himſelf for that purpoſe. 2. That theſe *ways* of mens *own* deviſing and *chooſing*, are their *abominations* [that is, ways for which they muſt anſwer to God, as for things that are abominable in his ſight] or at leaſt, may be, yea, and ſometimes are ſuch. 3. (And laſtly) that notwithſtanding ſuch *ways* be their *abominations*, yet they are wont *animitùs deperire*, to love and *delight in* them with their whole ſoul; and to be enflamed with zeal over them (as the Scripture teſtifies in many places, and our own experience in the importune and bloody Promoters of the Service-Book, doth confirm) as if God himſelf loved and delighted in them as much as they.

There are many more texts and paſſages of like notion with thoſe now cited, and which offer the right hand of fellowſhip unto the Doctrine, which hath been made good by them: but thoſe already mentioned, I judge abundantly ſufficient for the eviction of this Truth, That all worſhip of humane device, or contrivement, is of an unpleaſing reſentment with God, and will be caſt as dung in the faces of thoſe, that ſhall offer it unto him, of how ſweet a ſavour ſoever it may be unto themſelves; and conſequently, that the appointment and commanding of his own Worſhip, is a darling prerogative unto him, the glory whereof he will not give unto another. The truth of this Doctrine runs clearly enough in other veines of Scripture, beſides thoſe in which we have ſeen it already; by the opening and arguing of which we might have more enterviews and appearances of it in ſomewhat differing ſhapes. How ſtrict is the charge of God unto men, neither *to add to, nor take from, the Word which he hath commanded them? that they turn not aſide from it, either to the right hand, or to the left?* Deut. 4. 2. & 5.32. & 12. 32. & 17.20. & 28.14. *Joſh.*1.7. *Pro.*30.6. *Rev.*22. 18,19. Doubtleſs they who turn their backs upon the Appointments and Commandments of God concerning his Worſhip, and will impoſe Apocryphal Forms and Models of Worſhip upon men, ſaying (in effect) firſt to God himſelf, Except thou wilt be pleaſed with that worſhip which we preſcribe and enjoyn, thou ſhalt not be worſhipped *at all*, as far as we have to do: and then unto Men, Unleſs you will worſhip God after our mode, and with the worſhip which we enjoyn you (be it good, or be it bad, true, or falſe) you ſhall not worſhip him *at all*, if we can help, or prevent it; ſuch men (I ſay) as theſe, do, in a very broad ſence, both *add unto, and diminiſh from, the Word which God hath commanded.* I ſhall not need to interpret, or plead the [illegible] of this aſſertion. And (indeed) for the conviction and [illegible]

of thoſe, that are ſpiritually ingenious, and tremble to detain the truth in unrighteouſneſs, that which hath been already argued and pleaded from the Scriptures, I know cannot but ſuffice. But for thoſe that are *contentious* [or of cavilling ſpirits] and do not, will not, obey the Truth, if it toucheth the apple of their eye, and thwart their carnal intereſt, the Sun and a Sack-cloth, the Light of the Noon-day and the Darkneſs of the Mid-night, ſeven Demonſtrations from the Scriptures, and ſeven Stories out of the Golden Legion, are much alike. Yet let us (in a few words) further weigh and conſider that ingenuous acknowledgment of the great Apoſtle *Paul* to the *Corinthians*, that he *had not a dominion over their Faith*, 2 Cor. 1. 24. To have *dominion over* a mans *Faith*, requireth a lawful Authority to impoſe any thing upon him to be believed, which the Impoſer pleaſeth, or judgeth meet, upon the account of his own judgement and will, and under what penalty he pleaſeth : and again, to prohibit him the believing any thing upon the like tearms. Now then evident it is, that neither *Paul*, nor *Cephas*, nor *Principalities*, nor *Powers*, nor *Cherubims*, nor *Seraphims*, nor all the Angels in Heaven, have any *dominion over the Faith* of men, but only He, whoſe judgment is univerſally, and in all things, infallible, and his will in like manner impeccable. Eſpecially the *Dominion* we ſpeak of, is not competent unto, cannot reaſonably be imagined to be veſted in ſuch a creature, that *knoweth but in part*, that *ſeeth darkly*, and *through a glaſs* only, and beſides, is *ſold under ſin*, and *in*, or with, *his fleſh*, *ſerveth the Law of ſin* : all which our Apoſtle acknowledgeth of himſelf ; and that which concerneth imperfection of knowledge, he affirmeth of all men without exception even of the moſt enlightned *Chriſtians*, 1 *Cor.* 13. 9, 12. And if ſo great an Apoſtle, who was ſo high in favour with God, as to be *taken up into the third Heaven*, where he heard words *that were unſpeakable*, and *which it was not lawful* [or, poſſible : theſe were the ſame with *Paul*] *for a man to utter* ; and who (doubtleſs) knew more of the mind of God, and of Chriſt, than all the world beſides ; and beyond all this, was ſo mightily ſubdued under the Truth, that (as he profeſſeth) he *could do nothing againſt it*, *but* [do, and ſuffer all things] *for it*; yea, and was ſo effectually mortified unto the world, that he *could moſt gladly ſpend and be ſpent*, for the ſouls of men ; if (I ſay) an Apoſtle thus highly accompliſhed above all his fellows, and in the largeſt capacity amongſt ten thouſand, to be made a Lord over the Faith of men, yet was not by God judged meet for ſuch an inveſtiture (himſelf declaring, and profeſſing as much, as we heard) how intollerable is it in men, who, being compared with *Paul*, ſcarce hold the proportion of the ſnuff of a Candle to the

the Sun, to claim, and exercise that most high and sacred *Dominion* we speak of, as if it were vested by God in them? Or do they any whit less than claim & exercise it, who under sore mulcts and penalties, impose a necessity upon men to believe, subscribe unto, and teach what conceits, opinions, and tenets they please, in things appertaining to God, and withall, to renounce and abjure all such opinions and persuasions which please them not? Or do not they broadly usurp the *Dominion* we speak of, who command men at the peril of their Estates, Livelyhoods, Liberties, *&c.* to believe that such or such a Form of divine Worship, which pleaseth them, pleaseth God also; yea, and that it pleaseth him better than any other Form, yea, than any other Worship whatsoever, which they are capable of performing, or exhibiting unto him? Or do they thus command men to use their Form of Worship, whether they, whom they command, believe it to be pleasing unto God or no? If this be the sence of their command, it is yet more imperiously impious, and horridly prophane. Therefore in commanding them to use it, they implicitely, yet next to explicitly, command them to believe it to be lawful and good. Nay if they rightly understood the nature and import of that command of theirs we speak of, they do not only command those, on whom they impose it, to believe that the Form of Worship enjoyned them, is simply lawful, but that it is better and more acceptable unto God, not only than any other set Form of Worship they can use, but then any other Worship, kind or manner of Worship whatsoever, of which they are capable. For he that shall use any set Form of Worship, without such a belief as this (I mean, without being perswaded in his soul, that he cannot Worship God better in any other way, or by any other Form) exposeth himself to the curse denounced, *Mal.* 1.14. *Cursed be the Deceiver, that hath a male in his flock, and voweth, and sacrificeth unto the Lord a corrupt thing.* [*debile*, a weak thing, as the Latine rendreth; which *Grotius* explains, by *vitiosum, aut fœmininum*, that which is faulty, or feminine] *For I am a great King, saith the Lord of Hosts, and my Name is dreadfull among the Heathen.*

What hath been demonstrated from the Scriptures concerning the Prerogative of God touching his own Worship, is not obscurely taught by the Light of Nature it self, and by the Principles of Reason; especially if we shall allow them now and then a little assistance and relief from the Scriptures. For,

1. The Light of Nature carrieth us up to the Truth we contend for, by these gradations or steps. 1. It teacheth us that God is to be worshipped by his creature, Man. 2. That he is to be worshipped with

ſuch Worſhip, which is moſt agreeable unto the excellency of his Nature and Divine Being, and which is moſt honourable for him to receive. 3. It teacheth us further; That that Worſhip which is moſt agreeable unto his Nature, and moſt honourable for him to receive, is to be dictated and preſcribed by the moſt perfect knowledge of his Nature and Being, that is to be found. For he that is in any degree ignorant of theſe, cannot direct a Worſhip, or manner of Worſhip, agreeable to Him, or to his Nature, as he may, who perfectly knoweth Him, and comprehendeth all his Perfections. 4. The ſame Teacher likewiſe informeth us, That every creature is finite, and partaketh of Entity and Being but by meaſure, and that God the Creator of all things, is Infinite, and He only. 5. From the ſame hand, we are clearly inſtructed yet further, That the moſt perfect of Creatures, being Finite, is not able, no not by the greateſt enlargement of its endowments or abilities from God, to know perfectly, or to comprehend the Infinite Perfection of the Divine Being: but that God, by the advantage of his Infinity, is able fully to comprehend it, yea, that he doth actually thus comprehend it. By this ſeries, or chain of natural Maxims, we are advanced unto the ground of our preſent conteſt; namely, That God himſelf is only competent to preſcribe and dictate his own Worſhip, all Creatures being ſtrangers, in compariſon of himſelf, to his moſt tranſcendent Excellency and Being, and conſequently, incompetent to contrive or frame a Worſhip ſuitable unto him; and much more to impoſe (ſome, upon others) and this with extream rigour, any Form of Worſhip of their own deviſing, this (being interpreted by the premiſes) being a Worſhip unſuitable to the Nature of God, and ſo unacceptable unto him. Again,

2. The Light of Nature enlighteneth our Judgments with this Truth, That the Worſhip, manner or kind of Worſhip, which is agreeable to the Nature of God, and ſo accepted with him, is but one and the ſame Worſhip, or kind of Worſhip, as his Nature is but one and the ſame. So that though he commandeth *every Kindred, and Tongue, and People, and Nation under Heaven*, to worſhip him, yet the Worſhip which he requireth of them all, is for manner, and kind, but one and the ſame, not diverſified in any ſuch reſpect as theſe, by any exigency of circumſtance, one, or more, whatſoever. What this one kind of Worſhip is, which we affirm God requireth of all, ſhall be ſhewed in due place, and this ere long. In the mean time proceed we with our Argument in hand. If God requireth one and the ſame kind of Worſhip of all People and Nations, doubtleſs he hath not inveſted any of theſe Nations, much leſs the Rulers or Governours of any of theſe Na-

Nations, with any authority, or right of power to worſhip him, with what kind, or form of Worſhip they pleaſe. Much leſs hath he given authorrity to any one part, or party, in any of theſe Nations, to impoſe upon all the reſt in their Nation, contrary to their Judgments and Conſciences, what manner, form, or kind of Worſhip they fancy to be beſt pleaſing unto him. Or if he hath given any ſuch authority as this unto the ruling or prevailing party, in any one of theſe Nations, queſtionleſs he hath given the like, or the ſame, unto the like party or parties in them all: for there is no competent Reaſon aſſignable, why any difference ſhould be made between them in this caſe. If then the Rulers and Governours of all Nations under Heaven, have an equal right of Power derived unto them from God, to impoſe upon the People under them, what Worſhip ſeemeth good in their eyes, Idolatrous Princes ſhall have as much, and as lawful authority to impoſe any Idolatrous Worſhip upon thoſe under them, as thoſe that know God, and are truly religious, have to impoſe a better Worſhip upon thoſe that are ſubject unto them. For there is little queſtion to be made, but that in the eyes of an Idolatrous Prince, an Idolatrous Worſhip will ſeem as good (or better) as the trueſt Worſhip doth in the eyes of a Prince truly *Chriſtian*.

If it be ſaid, A Prince impoſing an Idolatrous Worſhip, abuſeth his Authority: but this ought not to be pleaded in Bar to the regular and due exerciſe of the like Authority, by another Prince. I anſwer,

1. If he hath Authority from God to impoſe ſuch a VVorſhip, which he judgeth to be good, and pleaſing unto God, he doth not abuſe this Authority by acting according to the tenor and purport of it, which he doth when he impoſeth only ſuch a Worſhip, which he really judgeth to be good, however he be miſtaken in his judgement in the caſe.

2. A Prince profeſſing *Chriſtian* Religion, abuſeth his Authority as much (or rather more) when he impoſeth upon his Subjects, being *Chriſtians*, any falſe VVorſhip, or ſuch which is diſpleaſing unto God. And however, when he adventures to impoſe any VVorſhip at all, not being infallible, he runs a double hazard of abuſing his Authority. For firſt, he may miſtake the VVorſhip, which he impoſeth, ſuppoſing it to be legitimate, and pleaſing unto God, when (indeed) it is ſpurious, and an abhorring to his ſoul. Men of great learning and parts, and ſtudied in the Scriptures far above the ordinary rate of Princes, have, with great confidence, built errours and miſtakes as great and dangerous as that, upon miſpriſions of Scripture. Secondly, The Prince we ſpeak of, runneth yet a greater hazard of abuſing his Authority in impoſing any VVorſhip at all, becauſe he cannot know, no nor

yet conjecture upon any probable or competent grounds, that it is pleasing unto God, that he should impose any thing in this kind. Yea, it is scarce any question at all, but that to compell men by penal threatnings and executions, to submit to any form or kind of Worship, be it never so plausible, is an abuse of any created Authority whatsoever.

Besides all this; If God imposeth one and the same Worship, or kind of Worship, upon all Nations under Heaven (which is a supposition of unquestionable Truth, as was lately hinted with the ground of it) he should act contrary to his own Design or Command in this behalf, in case he should give Authority to the Rulers of these Nations, or to any party in them (respectively) to set up or impose what forms or kinds of Worship they should apprehend and judge to be most fitting to be imposed or set up. The grant of such Authority would be a direct course to fill the world with as many forms and shapes, or kinds of Worship, as there are Nations in it, and Rulers over them; yea, and all that enormous variety of superstitious, idolatrous and false Worships, which are, or have been imposed, countenanced, practised in the greatest part of these Nations, and which hath been hitherto charged by *Christians* generally upon the Devil, and his subtilty and bloody malice against the precious Souls of men, must, upon a supposal of such a grant from God to the Rulers of these Nations, as that mentioned, be rather resolved into God. This Argument might be further improved, but that we make haste. Therefore

3. Neither doth it in the Eye of Reason, look like one of the ways of God, to leave some Mens Consciences free, and at liberty, to serve and worship him according to the best of their understandings, and of that light of Knowledge which he hath given them; and yet withal, to subject and enslave the Consciences of others unto the humours, wills, and fancies of men, in these most high and sacred concernments. Least of all seemeth it to have any affinity with his Righteousness, Wisdom and Impartialness, visible enough in all his other Administrations, to subject the Consciences of such men who have known the Scriptures from their youth, and have spent all their days, it may be many years, in a conscientious and diligent study and search of them; and withal, are known to be men of Integrity, of signal Piety, of great Knowledge in the things of God, of a vertuous and Christian Conversation, *&c.* to subject (I say) the Consciences of great numbers of such Persons as these, in matters appertaining to the Worship of God, unto the pleasures, dictates, and conceits of a few men, who have wholly (in a manner) addicted themselves either to other studies, or to secular employ-

ments;

ments (if not to ways and practiſes more alienating from God then theſe) and ſo muſt needs be (comparatively at leaſt) ſtrangers to the Scriptures, and unacquainted with the mind of God here, is a device or contrivance of quite another Spirit then that which breatheth in all the Councils, Diſpenſations, and Adminiſtrations of God. He did not make the leſſer but the *greater Light to rule the Day:* though he gave a great preheminence in ſtrength unto the Lion and the Unicorn, above Man, yet did he not judge it meet to give unto either of them, *Dominion over the Works of his Hands*, or *to put all things under their feet:* His Wiſdom and Goodneſs inveſted his Creature *Man*, (having furniſhed him with knowledge and underſtanding) with this honour and dignity. Neither did he intend or make the Body to be the light of the Eye, but the Eye to be the light of the Body, *Mat.*6.22. Nor did he order or intend the dim-ſighted World for a light unto the Apoſtles, nor the unſavoury Earth to be as Salt to ſeaſon them; but the Apoſtles to be the light of the one, and the Salt of the other, *Mat.*5. 13,14. They who are called to places of Magiſtracy, or Rule, and to the honour of Law-making, in any State, or Community of Men, look upon themſelves as being at full liberty to abrogate or repeal any Eſtabliſhment, or Law, made by their Predeceſſors for the worſhipping of God in any external way or form of Worſhip; and conſequently, as being at liberty themſelves to worſhip God for the future either with a ſet Form, or without, as in their Conſciences they ſhall judge it beſt pleaſing unto God. Yea, they claim a liberty, though they ſhall make a penal Law to conſtrain the generality of their People to ſuch or ſuch a ſtinted Form in the Worſhip of God, yet to grant unto what perſons they pleaſe, whether of themſelves or others, an exemption from this Law. Now this is that which I affirm, as the clear dictate of Reaſon, That God hath left the Conſciences of all men equally bound, and equally free, in the matter of his Worſhip; and that, as he hath commanded and bound Kings and Princes, and Law-makers themſelves, as well as meaner men, to worſhip and ſerve him with the beſt of their underſtandings; ſo hath he exempted even the meaneſt ſort of men, as well as Kings and Princes themſelves, from all compulſion, whether by Laws, or otherwiſe, to worſhip or ſerve him upon any other, I mean upon any lower, meaner, or worſe terms.

4, (And laſtly, at preſent) Reaſon it ſelf prompteth us with this *Dilemma* alſo in the caſe: Either God hath himſelf preſcribed unto men how, or with what kind of Worſhip he will be worſhipped; or elſe he hath done nothing in this kind, but left men at liberty to worſhip ſo or ſo, as their own Judgements and Conſciences ſhall teach

and

and direct them: If this latter be affirmed, (which yet is not so *Christian* to affirm) then whosoever shall impose a particular form of Worship upon men, opposeth the Counsel and Design of God about his Worship, which (according to the supposition we now argue) is to be worshipped as every mans own Judgement and Conscience, not other mens, shall teach and direct him. If the former horn of the *Dilemma* be taken hold of, and acknowledgement be made, that God hath himself prescribed and commanded his own Worship, the terms and manner of it, (which I presume will be the sober *Christians* choice) then for men to impose any other, any form of Worship of their own or other mens devising, must needs be presumption in the highest. For what is this but to set their *thresholds* by Gods *threshold*, and their *posts* by his *posts? Ezek.*43.8. yea, to affront the Wisdom of God with their wisdom, his Authority with theirs; and as much as in them lieth, by their Commandments to *make the Commandments of God of none effect.*

If it be replied and said, That though it be granted, that God hath prescribed and commanded his own Worship, yet this is to be understood onely of the matter or substance of it in general (together with the inward manner of performing it) not that he hath prescribed any particular form of words, wherein or wherewith he would have men constantly to worship him. If this were so, they should sin as much against his Commandment of Worship, who worship him in or with conceived Prayer, as they who prescribe forms of Prayers unto others; inasmuch as no conceived *Prayer* is any whit more prescribed or commanded by *God*, then a form of Prayer imposed; and as for the matter of either, conceived Prayer is much more likely to be delinquent, then the other. For that which hath been deliberately composed and digested by many, and these equal (or rather much superiour) in Piety and parts of Learning, is like to have more spiritual weight and worth in it, and be more acceptable unto God, then any thing conceived, and uttered *ex tempore*, and without premeditation, by a single person, and he (it may be) less considerable in both. To all this, I answer:

First, Conceived Prayer, is, for the nature and kind of it, that very Worship (at least, as far as Worship consists in Prayer; for there may be other VVorship, or parts of VVorship, then that which is exhibited or performed unto God in Prayer) which he prescribeth and commandeth, at least unto those that are, or by the use of means, may be, capable of it, as all Ministers of the Gospel generally are presumed to be. By *conceived Prayer*, I do not mean onely that kind of Prayer which is conceived and uttered *ex tempore*, without study or premeditation,

tation, or which is never uſed but once by him that uttereth it; but that likewiſe which is or hath been conceived, framed, and digeſted by him that uttereth it, although with deliberation and ſtudy, and hath been frequently at ſeveral times, eſpecially if with any occaſional variations, uſed by him. In the Scriptures, eſpecially in the New Teſtament (where the light ſhines cleareſt for the diſcovery of the mind of God in all points concerning Prayer and VVorſhip) we hardly find the ſame prayer uſed the ſecond time by the ſame perſon. For though Chriſt be ſaid to have *prayed the ſame words* a ſecond and a third time, yet by comparing *Mat.*20.39. with *v.*42. & 44. and *Mark* 14.*v.*35. with 36. it appears that it is to be underſtood of the *ſame words* in ſenſe, matter, and import, or in effect; not the ſame in ſound, letters, or ſyllables, (words being put for matters or things frequently in the Scriptures:) yea, all the Prayers here recorded to have been made, either by Chriſt himſelf, or by his Apoſtles, or other holy perſons, and which found acceptance with God, were framed by them with a ſpecial and particular reference unto the preſent occaſions that were before them (reſpectively) and therefore cannot but be judged to have been *conceived Prayers* (in the ſtricteſt ſence of the VVords) yea, all the Exhortations unto the heavenly Exerciſe and Duty of Prayer, delivered either by Chriſt or his Apoſtles, intended onely that kind of Prayer, which we commonly call conceived Prayer, which the Saints were to conceive and indite by the help of the Spirit of God, (*Rom.*8.27.) which they who believed did receive, *John* 7.39. *Act.*5.32. *Rom.*5.5. & 8.14,15, 16. 2*Cor.*5.5. *Gal.*3.2. *Epheſ.*1,13. 1*Theſ.*4.8. 1 *Joh.*2.27. & 3.24. & 4.13. which places, (at leaſt the moſt of them) cannot be underſtood either of the miraculous Gift of the Holy Ghoſt, or of the giving of him to the Apoſtles onely, and ſome particular Chriſtians with them. This will be evident unto thoſe that ſhall pleaſe to take a little paine to peruſe and ponder them. Several others of like import might be added unto them. Beſides, that the ſaid Exhortations unto *Prayer*, were meant of conceived Prayer, and not of praying by any ſtinted form impoſed, at leaſt by any Civil Authority, leaſt of all impoſed with threatnings of Civil Mulcts and Penalties; are all of them Truths ſo full of their own Light, that to levy any further proof of them, would be but as the lighting up of a Candle to help men to ſee the Light of the Sun. Books, and forms of Prayer of humane contrivance and impoſition, would (we may very reaſonably preſume) have been in the days of thoſe Exhortations, and for many days after them, as prodigious and aſtoniſhing unto Chriſtians, as the turning of the Sun into darkneſs, and the Moon into blood.

2*ly*. VVhere-

2*dly*. Whereas it was pleaded, That a Prayer framed by the concurrent abilities and gifts of ſeveral pious and learned men, and this upon mature conſideration, muſt needs in Reaſon be a more effectual Prayer, and better accepted with God, than a Prayer conceived and brought forth on the ſudden by a particular man, and he (many times) of no great parts or learning neither. I anſwer,

1. This plea of compariſon between prayer and prayer, (be it admitted) doth not make the face of our *Common-Prayer-Book* to ſhine at all. For who can make *affidavit* that the prayers here are the iſſue of the abilities or gifts, I do not ſay of *many*, but of *any* pious or learned man? There is little queſtion to be made, but that in *Latine* it firſt ſaw the light of the Sun, when the groſs darkneſs of Popery was ſpread over the face of the Earth (in theſe parts of the world) and when the mother of it (the Church of *Rome* I mean) was guilty but of little *Learning* and leſs *Piety*. It is likeſt to have been the officious elucubration of ſome ſuperſtitious Monk or Friar, calculated by the beſt of his art and skill, for the meridian of the devotions of that Apoſtate Church in his dayes. As for thoſe worthy and good men in King *Edward's* dayes, who with a much better intent than event, took pains to fetch it out of *Latine* into *Engliſh*, making account that they had left all the dregs and excrementitious matter behind them, we were their compurgators formerly that they were not the Authors or Compilers of this unhappy Book, nor guilty of the folly committed in the begetting of it.

2. The goodneſs or excellency of a Prayer for matter, phraſe and ſtructure, is rather an argument why it ſhould be left free for men to uſe, when, and as far as they ſee cauſe, than why it ſhould be impoſed. Becauſe, 1. The impoſition of it is rather matter of prejudice, and diſparagement unto it, than otherwiſe; Impoſers ſeldom dealing in ſuch commodities which are choice, ſound and good, but very frequently in thoſe which are faulty, and baſe. 2. The impoſition of it alters the property of the goodneſs of it, & makes it to become an Idol (as we formerly argued the caſe) and conſequently expoſeth it to the jealouſie and high diſpleaſure of God, and hereby to an utter abolition and ruine (as we concluded likewiſe from the Scriptures) And therefore, as it is better, of the two, to make an Idol of Dirt or Clay, or ſome ſuch vile material, than of Silver, or Gold, or of any thing of value, becauſe it is better that that which is of little worth ſhould periſh and be loſt, than that which is more precious and uſeful: ſo is it, in this reſpect at leaſt, more to be wiſhed, that ſuch prayers, and ſuch forms of Divine Service (ſo called) which are corrupt, and not fit to

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be uſed by any good *Chriſtian* upon any terms, ſhould be impoſed, than thoſe which are more commendable, and might be ſome wayes ſerviceable and helpful to the piety and devotions of good people otherwiſe. 3. (and laſtly, for this) As *Samuel* in reproving *Saul*, demandeth; *Hath the Lord as great delight in burnt offerings and Sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than ſacrifice, and to hearken, than the fat of Lambs*; 1 Sam. 15. 22. So is a Prayer conceived and brought forth in obedience unto the Counſel and Will of God, though it be not ſo eloquent, nor the matter of it ſo choice, nor the method or frame of it ſo exact, of better acceptance with God, than a Prayer read out of a Book, whether without or contrary unto the Command of God; (for it hath been proved from the Scriptures, that theſe two, in the caſe of Worſhip, are but of one and the ſame conſideration) yea, though this prayer, for matter, language and frame, ſhould be of as happy a calculation, as the piety and parts of men in their greateſt perfection, are able to advance. But,

3. (And laſtly) To the reaſon or ground of the Plea mentioned, I anſwer; That in caſe a great number of men (ſuppoſing them both pious and learned) ſhould conveen and take what time they pleaſe, to compoſe a Prayer, with an intent to impoſe it, or with a deſire that it ſhould be impoſed upon their *Chriſtian* Brethren, it is not ſo probable (as is pleaded and pretended) that the Prayer framed by them upon ſuch terms ſhould have any ſpiritual or real worth in it, or prevailingneſs with God, above the prayer conceived and uttered without premeditation (I mean, in reference unto this particular prayer, more than unto others) by a perſon in gifts and parts of learning, inferiour to them, only ſuppoſing him to be a good man, and fearing God. For they who are imployed about making Prayers to be impoſed upon *Chriſtians*, are about *Satans* work, making Iron yokes and ſnares for the Sons and Daughters of God: and certain it is that God takes no pleaſure to be aſſiſting unto men, no not unto his own, in the way of ſuch an occupation: and where God with his bleſſing is abſent, no undertakeing, eſpecially no ſpiritual undertakeing, is like greatly to proſper in the hands of men, though never ſo well accompliſhed for their work. Whereas he that conſcientiouſly addreſſeth himſelf unto God by prayer, and is careful to pray according to his Will, doth the work of God; and conſequently, may (as it were) of courſe expect the aſſiſting preſence of God with him in his way, which many times acteth men above their line and ſphere; and at no time, when it is vouchſafed, ſuffereth them ſo to miſcarry, as to loſe their acceptance with God.

And thus we ſee that all Worſhip, formed, preſcribed, and impoſed by men, is heterogeneal and ſpurious, and which the Scriptures, yea and all principles of ſound reaſon diſdain to give the right hand of fellowſhip unto.

What will our zealous and ſevere Promoters of the *Common-Prayer-Book-Worſhip*, ſay to theſe things? If God be againſt them in their Cauſe, who or what can be with them (to any purpoſe?) The colours wherewith they commonly paint the face of it, to give it the beſt complexion it will take, are very waſhy, faint, and fading: So that what *Auſtin* ſpake in a caſe that would not ſo well bear it, I may, upon a try'd account, ſay concerning the Cauſe that now hath been argued: *Scio contra hanc, quam defendimus, ſententiam, neminem niſi errando diſputare poſſe:* I know that no man can diſpute againſt the opinion we maintain, but by erring [from the Truth.] The common Pleas for the lawfulneſs of the uſe of ſtinted Forms of Prayer, I paſs over, onely with theſe two *Memorandums:* 1. That the moſt ſubſtantial proof of the meer lawfulneſs of them, will not reach the juſtification of the uſe of them by any Perſon (much leſs will it juſtifie the penal impoſition of them:) the reaſon is, becauſe there is nothing done by any perſon in or about the Worſhip or Service of God, but is either more then lawful (as either expedient or neceſſary) or elſe unlawful. That which is expedient, or fitting to be done in the caſe we ſpeak of, is (to a degree at leaſt, or in a ſenſe) neceſſary; and ſo more then ſimply or meerly lawful: that which is not expedient, or not fitting to be done, is (queſtionleſs) if it be done, unlawful. Therefore they that undertake to prove the lawfulneſs of ſet Forms of Prayer, and no more, though they ſhould make good their enterprize, yet would they not hereby lay a ſufficient Foundation for any perſon actually to uſe them. The reaſon hereof may be touched before we conclude. Yea, it is as true of all deliberate and moral actions, that the lawfulneſs of them ſimply and indefinitely conſidered, doth not prove it to be abſolutely or univerſally lawful for any man to do them; but onely under and with appropriate and due circumſtances. Therefore (to put in this by the way) to juſtifie the lawfulneſs of the uſe of things indifferent in the Worſhip of God, meerly upon this ground, that they are indifferent in themſelves, and out of the VVorſhip of God, and ſo lawful, is ſufficiently ridiculous and childiſh: but to juſtifie this uſe of them againſt the grain of ſo many material and weighty circumſtances as riſe up againſt it, and with greateſt importunity diſſwade from it (eſpecially in this Nation) is little leſs then bidding defiance to all Chriſtian Ingenuity, and a diſclaiming of all reſpects both to God and Man. 2. That the lawfulneſs

fulneſs of ſtinted Liturgies, or ſet Forms of Prayer, though never ſo demonſtratively proved, would be no ſalve to heal the ſore (or rather the many ſores) of the *Engliſh* Service-Book: Some account hereof was given towards the beginning.

The bent of the preſent diſcourſe hath ſtood chiefly againſt the impoſition of Forms for the Worſhip of God, and partly againſt a ſubmiſſion to the uſe of them upon the account of ſuch impoſition. Let us now taſte the ſpirit of thoſe Arguments, or of ſome of the chief of them, by which the Lords and Maſters of theſe impoſitions are wont to endeavour to make that which is crooked, ſtreight. They that of old pleaded for Idols, had (it ſeems) their *ſtrong Reaſons* (ſuch as they thought *ſtrong*) to maintain the Cauſe of their Clients. *Produce your Cauſe, ſaith the Lord: bring forth your ſtrong Reaſons*, &c. *Iſa.* 41. 21. And men of impoſing Principles, appear upon all occaſions, to be as confident as they were, who went before them in the way of their iniquity, *binding heavy burthens, and grievous to be born, and laying them on mens ſhoulders*, (as our Saviour chargeth the *Scribes and Phariſees* to have done in his dayes, *Mat.* 23. 4.) Some of theſe, in the height of their confidence, that whoever were ignorant, they were men of knowledge, and of profound and ſharp underſtandings, demanded of *Chriſt* (in the name, as it ſeems, of all their fellows) not with a little indignation, *Are we blind alſo?* (*John* 9. 40.) being jealous that he had ſorely diſparaged them, in binding them up in the ſame bundle with the ignorant world. But as highly conceited as they were of their knowledge and wiſdom, the Lord *Chriſt*, dealing plainly with them, in reproving them, calleth them *fools*, and *blind guides*, over and over, *Mat.* 23. 16, 17, 19. And (if it be lawful to call a Spade a Spade) the great Proctors of the *Impoſitions* we ſpeak of (reſerving unto them all the honour due unto their learning and parts, otherwiſe) when they riſe up in their might to plead for theſe φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν, *profeſſing themſelves to be wiſe* [and to carry all clear before them] *they become fools* [and leave their Cauſe quite behind them] *Rom.* 1. 22. yea in theſe Diſputes they ſeem ſcarce men, or to have *put away childiſh things*. A late great *Hyperaſpiſtes* of *Liturgical* devotions, and withall (as you may preſume) of all their appurtenances, and pre-requiſites, as 1. *Epiſcopacy* (the Pillar, and Ground-work of all) 2. Of *Penal Impoſitions* of them, without which they would not be ſuffered to live, where the light of true *Chriſtianity* ſhineth. 3. Of ſubjection to the Commands of Authority, whether with ſcruple, or without, a Principle that will enable men to ſwallow them, though they be Camels (with ſeverall other Hierarchical notions, and devices, neceſ-

ſary for the ſupporting of that frame) this Champion (I ſay) of *Liturgies*, who alloweth us not the liberty of calling him by his Name, yet inſulteth with this Argument, over all that oppoſeth him in his way.

That Service of God which is conſonant to holy Scripture, is lawful: The Service of God performed by a Preſcribed Liturgie, is conſonant to holy Scripture. Ergo.

This Syllogiſm, were it narrowly ſifted, how much droſs would be found in it! Both Propoſitions being ambiguous, and ſpeaking nothing diſtinctly, the whole Argument amounts to nothing, unleſs it be a ſnare to catch the unwary and leſs conſiderate. For the Philoſophers Rule is true: Τὸ μὴ ἓν σημαίνειν, οὐδὲν σημαίνειν ἐστι. *Not to ſignifie one thing* [diſtinctly, and with determination] *is to ſignifie nothing.* Let us touch a particular or two, in either Propoſition. In the *Major*,

1. The word *lawful*, ſignifieth both that which is *lawful* ſimply, or in the nature of it, and circumſtances ſecluded, or that which is *lawful* in the practique of it, where circumſtances alwayes have to do, and many times render that unlawful in the doing, or to be done, which in the nature of it, was *lawful* enough, and might have been *lawful* alſo in the Practiſe. We ſhall not need to give Inſtance: the Notion is common and clear. So then, this Propoſition, *That Service of God which is conſonant to the holy Scripture, is lawful*, may be true in the former ſence of the word *lawful*, and yet falſe in the latter (which yet, queſtionleſs, is the ſence of the Syllogizer: for he argues for the lawfulneſs of the uſe or practiſe of the *Service* he ſpeaks) For that *Service of God*, which is really, truly, and in it ſelf *conſonant to holy Scripture*, may be diſſonant and contrary hereunto in the judgment and conſcience of thoſe on whom it is impoſed, and ſo the uſe of it, during this ſtate of their judgment, unlawful unto them. There are other circumſtances, beſides this now mentioned, which may render even ſuch a *Service of God as is conſonant to holy Scripture*, unlawful to be practiſed. But we ſhal leave theſe at preſent, to exerciſe the Thinking faculty of the Diſputer. Only I deſire leave to put this Queſtion to him at this turn: Whether, it being ſuppoſed, that the *Service of God*, contained in the Liturgy of *Baſil*, *Gregory*, or any of thoſe now uſed in many of the Reformed Churches, is as *conſonant to the holy Scripture*, as that ſet forth in the *Engliſh* Service-Book, is notwithſtanding *lawful* to be uſed by the Miniſters of this Nation? If not (for I preſume he will appear on the denying hand) then is there ſome-what more than a *conſonancy to holy Scripture*, required to make the *Service of God* L A W F U L in the practique of it, and this, in the judgement of this *Argumentator*, muſt be

be the Command of that Authority, within the Juriſdiction of which it is performed. A worthy Poſition! the Conſequences whereof I wiſh he would ſeriouſly and unpartially compute at his leiſure. But,

2. Neither is this expreſſion, or phraſe, *conſonant to the holy Scripture*, free from ambiguity in the ſenſe & meaning of it, as the Epiſcopal dialect hath enlarged its ſignification. For they who are wont to plead for an impoſition of Liturgies and Ceremonies, call that which is not contrary to the expreſs letter of ſome particular prohibition or other, in the Scripture, *conſonant to the Scripture*, as well as that which is agreeable to ſome expreſs command there. Now then, if by *conſonant to holy Scripture*, he only means, not repugnant, or not contrary, to ſome expreſs prohibition in *holy Scripture*, his Propoſition is broadly repugnant unto the Truth. For it hath been formerly proved from the *holy Scripture*, that in matter of Worſhip, not to be commanded, and to be prohibited, are of a like conſideration before God. Therefore *that Service of God*, which is *conſonant to the holy Scripture* only in that Epiſcopally-appropriate ſence of the phraſe, is not upon ſuch an account, *lawful*. And that this is, or muſt be his ſenſe of the ſaid phraſe, or expreſſion, is evident from hence, becauſe otherwiſe his Argument would have nothing to do with his Cauſe. For certain it is, That *preſcribed Liturgies*, or, *the Service of God performed by them*, are not *conſonant to holy Scripture* in the other ſence of the phraſe; that is, are neither formally, or expreſly, nor yet virtually, or conſequentially commanded there. Thus we ſee the *Major* Propoſition of the *Grand Sylogiſm* in the *Grand Debate*, is homonymous, captious, and fallacious: which is enough to lay the credit of the Argument managed in it, in the duſt. Yet neither is the *Minor* better conditioned, if not worſe. For,

1. Here we have our double-tongu'd expreſſion again, *Conſonant to holy Scripture*. So that here is lying in wait alſo for thoſe that do not look well about them.

2. Theſe words, *a Preſcribed Liturgy*, are as double-minded, as thoſe other. For they may ſignifie, either a *Liturgie* only penned, or drawn up, in a method, or form of words, and phraſes, and propoſed to be uſed direction-wiſe, in, or about the Service of God: or elſe, *a Liturgy* impoſed by Authority, under civil mulcts and penalties. The word, *Preſcribed*, is, and may be taken, either in the one, or in the other of theſe ſignifications. Though in the former ſence of the words, the Propoſition ſhould be admitted, yet in the other it will make Anti-Scriptural Divinity. For, *The Service of God performed by an IMPOSED Liturgy*, is (as hath been formerly proved) ſo far from being *conſonant to holy Scripture*, that the high diſpleaſure of God is here re-

revealed from Heaven against it. But enough of this in the Premiſes. Yet,

3. (And laſtly) Suppoſe we ſhould be ſo prodigal, as to give away all we have in exception againſt both this and the former Propoſition, (which amounts, as we have found by computing it, to be no ſmall ſumme) and ſo grant Concluſion and all, and all in the Diſputers own ſence (ſo that this be not too unreaſonably exorbitant from his words) yet ſhould we not hereby gratifie him at all in (the beloved of his ſoul) the *Engliſh Service-Book*. For when he ſaith (in this latter Propoſition) *The Service of God performed by a preſcribed Liturgie, is conſonant to holy Scripture*, I cannot think that by *A Liturgie*, he meaneth, *any* Liturgie whatſoever, or that is poſſible to be invented by men (although the expreſſion, whatſoever his meaning be, is not competent or workman-like) but ſuch *a Liturgie* which ſhall contain nothing in it, either in matter or form, contrary to any precept, or direction found in the Word of God. Becauſe it is too too plain and palpable a caſe, that *the Service of God performed* by any other *Liturgie*, than one of this calculation, cannot be *conſonant to the holy Scripture*. Now then this being his meaning in the *Minor* Propoſition, his Argument with the largeſt indulgence of approbation and conſent, concludes nothing in favour of his Service-Book, nor proveth, that *The Service of God, performed by it, is conſonant to the holy Scripture*. For that there are ſome things contained in this Liturgie, or Book, which are contrary to precepts and directions found in the Word of God, was ſhewed towards the beginning of this Diſcourſe; and might be proved in many more particlars, than are there produced. We need go no further than to the *Letany* (ſo called) of which ſuch glorious things are ſpoken by this Author, *pag.* 8. that he ſeems to adore the *fulneſs* of it, as much as *Auſtine* did, *plenitudinem Scripturæ*, the fulneſs of the Scriptures themſelves: and more generally, the men of his inſpiration are impotent in their *Elogiums* and commendations of this piece, as if in it they ſaw the Service-Book in all her glory. Yet unto him that ſhall weigh it exactly in the ballance of the Sanctuary, it will (I believe) appear to be a very corrupt member, and in which the unclean Spirit of Will-worſhip acteth his part, in ſome things more childiſhly, but in more, more contradictingly to the right rule of Worſhip, than in any other part of the Book. Yea, were there a diligent and narrow ſearch made into it, a juſt volumn might be made of the weak and unworthy things (only with their ſober and neceſſary explications) that would be found in it. *Firſt*, It is no good *Omen*, that in the very Inſcription, or Title of it, where it is ordered, or commanded, to be *uſed* on certain dayes, as on *Sundayes*, *Wedneſdayes*, and *Fridayes*, there is a

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manifest contrariety to the *Holy Scripture*, which reproveth and consequently prohibiteth, *the observation of Dayes and Times*, as well as of *Moneths* and *Years*, *Gal.* 4. 10. And why not on *Tuesdayes* and *Thursdayes*, as well as *on Wednesdaies* and *Fridaies*? Doubtless upon no better account, than that on which *Jeroboam* offered upon the Altar which he had made in *Bethel*, *on the fifteenth day of the eighth moneth, even the moneth which he had devised of his own heart*, 1 Kings 12. 33. If such *devices* as this be not the very quintessence, and spirit of Will-worship, I confess I have no understanding in the Mystery. Again, when it is commanded to *be USED on Sundays*, &c. the meaning of the word *used* (as the use and practice allowed, if not commanded also, in those Churches or Chappels, termed *Collegiate*, interpreteth it) is (distributively) either *sung* or *said*, the like liberty being granted in these words, concerning, *venite exultemus*. Now the Scripture in the New Testament maketh a flat opposition between *praying* and *singing*, *Jam.* 5. 13. Nor doth it speak any where of singing any thing, but either of *Psalms*, or *Hymns*, or *Songs*. Now then if the Letany be a Prayer, one or many, and not a Psalm, Hymn or Song, it cannot be sung with any *consonancy to holy Scripture*. Thus we see the very door opening into the admired Letany, is polluted: let us vew the Fabrick it self a little, we shall soon find more irregularities, and pollutions here.

1. How oft do they that pray by this Letany, transgress our Saviours rule concerning Prayer, μὴ βαττολογήσητε *use no battologies* or needless repetitions? 1. When the Minister prayeth, *O God the Father of Heaven, have mercy upon us miserable sinners*, I desire to know, 1. Whether this be an entire Prayer, or a piece of a Prayer. 2. Be it an entire Prayer, or a piece of a Prayer, Whether it is not intended that the Peoele present should joyn with him in it, and pray for the same thing, when and whilest he prayeth? If this be so, (and I presume that for shame it will not be denied) then it is a battologie, or needless repetition, for the People immediately, and as it were with the same breath, to repeat or pray over the same words again; *O God the Father of Heaven*, &c. So then according to this account, if the Minister prayeth with the People, as they pray with him, our Saviours rule against needless repetitions in prayer, is no fewer than four several times broken on both hands, within the compass of the four first petitions, or Prayers of the said Letany. Or if such repetitions as these be not vain and needless, and such as Christ prohibited, I desire the great Master of this piece of devotion, that he will 1. Distinguish between repetitions, and repetitions, and define which are *needless*, and which are *necessary*, and then 2. Give us a substantial account

that

that those mentioned, are of the latter, not of the former kind. But to our Query; If the words queried upon, contain an intire Prayer, why do not the People testifie their consent and desire to have it granted, by saying *Amen* at the end of it, (as himself saith, p. 14. that men are obliged to say unto such Prayers, and as is more agreeable to *holy Scripture*, 1 Cor. 14. 16.) rather then instead thereof to repeat the words of the Prayer? Certainly there cannot be a more pregnant instance of a vain and *needless repetition* then this, since the word *Amen* would signifie altogether as much, yea the very same thing which this *repitition* doth. If the said words be to be taken as a Petition onely, and as a member and part of a Prayer, why do the People interrupt the Minister in the midst of his Prayer, seeming rather to affront and mock him, by saying the same words after him, then to express any seriousness of Devotion with him? Therefore in this notion of the words, there is in the Peoples repetition of them, a manifest insurrection against that Apostolical Precept, *Let all things be done decently, and in order.* Or is it *decent* and *orderly*, that the Minister should not be suffered by the People to finish the Prayer which he hath begun, without their interruption? Again,

2. This unchristian misdemeanour of *battologizing*, is committed seven or eight times over, in the repetition of these words by the People, *Good Lord deliver us.* For why should not the prolation of them onely once, be as effectual for all needful ends and purposes, as the making of so many sounds of the same words, so nigh together? But it is well, as the case stands, that the fond spirit of VVill-VVorship contented himself here with so few miscarriages in *vain repetitions*, as seven or eight, when as, upon as good an account in reason, he might have multiplied them to seventeen or eighteen, or to a greater number: at which stone, being blind, he stumbled soon after, in prescribing these words, *We beseech thee to hear us good Lord*, to be repeated twenty, or one and twenty times over, within the compass of so much devotion as may be dispatched without making haste, within the space of half a quarter of an hour. But

3. Besides these gross and palpable *Battologies*, which cannot lightly escape any mans eye, that doth but cursorily view that highly honoured, but more justly condemned, Model of Devotion, the *Letany*: there are several others obnoxious enough to a little observation. For,

1. Presently after request here made for deliverance *from all evil and mischief, and from sin*; another request is made for deliverance from some *evils*, and some *sins*, as from *Pride*, *Vain-glory*, *Hypocrisie*, &c. *from Fornication, and all other deadly sin*, [as if Pride, Hypocrisie,

pocrifie, Malice, Envy, *&c.* were but ſins *venial.*] By the way, They that are ſo deſirous to cover the ſhame of the *Romiſh* Parentage of their darling Letany, much forget themſelves, to ſuffer ſo expreſs a lineament of her Mothers feature to be ſeen in her face, as the making onely of ſome ſins *deadly*, (which ſuppoſeth others to be *venial.*) 2. After deliverance begg'd *from the crafts and aſſaults of the Devil*, the like deliverance is within two or three lines begg'd again *from all the deceits of the Devil*; and afterwards, *from thoſe evils which the craft and ſubtilty of the Devil worketh againſt us.* 3. After prayer made for deliverance *from contempt of Gods Word and Commandment*, prayer is here again made that we may *diligently live after his Commandments*; and the third time, that we may *amend our lives according to his holy Word.* Paſſages and expreſſions ſymbolizing in words, ſence, and meaning, as near as theſe, found in the *conceived Prayer* of an Anti-formiſt, would be called *tautologies*, to the great diſgrace and contempt of it, by perſons who have addicted themſelves to *Liturgical* (I had almoſt ſaid, *Lethargical*) Devotions. 4. VVhen prayer hath been here made unto God *to give and preſerve to our uſe THE FRUITS OF THE EARTH, ſo as in due time we may enjoy them*; we are compelled to pray again in dry weather, *for ſuch moderate rain and ſhowers, that we may RECEIVE THE FRUITS OF THE EARTH to our comfort*, &c. and yet again in wet weather, *for ſuch weather whereby we may RECEIVE THE FRUITS OF THE EARTH in due ſeaſon*; and yet after all this, *That our Land may yeild us HER FRUITS of increaſe.* 5. After the People have pray'd, *Have mercy upon us*, (being beholding to their Miniſter for a Vocative-caſe) they muſt pray out of hand yet again, *Lord have mercy upon us*; and for all this, yet again, *Chriſt have mercy upon us*; and after all theſe agains, yet again (once more) *Lord have mercy upon us:* and now all the Beads of this ſtring are told. 6. This Prayer, *O Lord ariſe, help us and deliver us for thy Names ſake*; is preſently after corrected and amended onely thus, *O Lord ariſe, help us and deliver us for thine Honour.* 7. When we have prayed, *From our Enemies defend us, O Chriſt*; we muſt pray unto Almighty God, (as if our Letany did a little *Socinianize*) *Save and deliver us from —the hands of our Enemies.* 8. About the middle of this Letany, after the thick and ſhort Prayers, the Miniſter, as if the People and he had been idle untill now, or at leaſt about ſome other buſineſs then praying, admoniſheth his People to pray; ſaying unto them, *Let us pray.* 9. (And laſtly, to paſs by ſeveral other impertinent *Duplicats* and *Multiplicats*, or vain repetitions of Petitions within the compaſs of the *Letany* onely) When the Miniſter and People ſhall have prayed with the uttermoſt devotion

they can make between them, for *Charles our moſt gracious King and Governour, for our gracious Queen Katharine, Mary the Queen-Mother, James Duke of Yorke*, &c. they muſt recruit their Devotions very ſpeedily, or elſe they will pray the ſecond time (which is not far off) but coldly for *our moſt gracious Soveraign Lord King Charles, our gracious Queen Katharine*, &c.

2. Neither is this admired piece of Devotion ſo notoriouſly deformed (as we have ſeen) with Tautologies and empty Repetitions onely, it hath ſundry other Ailments and Diſeaſes hanging upon it. 1. All thoſe eight Petitions or Prayers (if ſuch they be) put into the mouth of the Miniſter, unto which ſo many *Good-Lord-deliver-us's* are ſubjoyned, as far as the Miniſter uttereth or prayeth them, are abſolute and groſs Non-ſence, having no Verb at all in them, onely the People are enjoyned to ſupply the defects of their Miniſter, and to underprop his pendulous words with a principal Verb; and ſo between the Premiſes of the one, and the Concluſion of the other, we have (with much ado) a Syllogiſm of Prayer formed. That the Miniſter ſhould pray by halves, or make half a Prayer, and the People pray another half Prayer, and theſe two halfs be clapt together to make a whole Prayer, is (certainly) a new-fangled device of praying, and ſuch whereof the Scripture, yea, and all Principles of Reaſon, not ſuperſtitionized, are aſhamed. But, 2. Though *Good-Lord-deliver-us*, joyned to the preceding words of the Miniſter, make a competent and grammatical ſence together; yet thoſe one and twenty Some-whats, (for Prayers they are not, and what diſtinct appellation to give them, I know not) which are relieved with the like number of *We-beſeech-thee to-hear-us-Good-Lords*, do not of themſelves make any ſenſe at all, nor any very good ſence in conjunction with the words aſſigned unto them for their relief: For to ſay, *That it may pleaſe thee* to do this and that, *We beſeech thee to hear us good Lord*, is little better then a Soloeciſm; at the beſt but an unuſual and harſh conſtruction.

3. Here are ſeveral expreſſions and paſſages beſides, not ſo conſiderate or well-digeſted. 1. To pray to be delivered from *Deadly Sins*, (which ſuppoſeth the diſtinction of Sins into *venial* and *mortal*, to be conſonant to the Scriptures) ſounds rather Pontifician then Proteſtant Devotion (though I think the diſtinction may in a ſence be admitted) this was touched before. 2. To pray unto God *to preſerve all that travel by Land or by Water*; is it not to pray for Highway-men and Thieves, Pirates, and Murtherers (if they be travelling either by *Land or Water*) that they may eſcape the danger of being apprehended and puniſhed for their wickedneſs, and conſequently that they

they may have peace and continue undisturbed in their horrid practices, as well as honest and harmless men in such a condition? 3. These expressions, *By thy Agony and bloody Sweat, by thy Cross and Passion*, &c. be they intended, whether *sensu Mediatorio, Adjurativo, re-memorativo*, or in what sence soever, make no good sound in the ears of a good Conscience, especially that is tender and unlearned. 4. Every person that is enjoyned to pray for the *sending down of the HEALTHFUL Spirit of Grace upon our Bishops and Curats*, &c. hardly understands, in what sence, why or how, the *Spirit* of God is here termed *healthful*. 5. That God should be considered in his power of *working Great Miracles*, when he is desired to *send down his Spirit upon our Bishops and Curats*, &c. Doth it imply (for it seems so to do) that God *worketh a great Miracle when he sendeth down his healthful Spirit upon any of our Bishops and Curats*? &c. 6. (And lastly) That *Bishops* should be here twice prayed for, whenas *the Lords of the Council, and all the Nobility*, have only one prayer allowed them, and this a very short and simple one, may reasonably be imputed to their great need of being often prayed for, their *wants* being great and many, and their temptations many through their great *abundance*: which might likewise unhappily occasion their desire, that the Prayer for them, and their *Curats* (for so they are wont to interpret, *Pastors and Ministers of the Church*) might have the precedency of the Prayer of the *Lords of the Council and all the Nobility*. Thus much (by the way) concerning the *Letany*, the Head Quarters of the *Service-Book*, where the highest straines of Devotion, that rule here, are supposed to lodge and reside. That they so much admire it who are so deep in love with it, needs be no mans admiration. It is a riming Proverb (I suppose) of the same race and descent with the Book it self:

Si quis amat ranam, ranam putat esse Dianam.

One silly Frog who dotes in love, will swear,
Diana's beauty shineth not more clear.

I have at (present) taken notice only of a few of the deformed lineaments in the face of it; in my survey of it, I discovered many more: but those mentioned I judge competent to break the snare, which the zealous and importune commendations of it by some, who have (most unworthily) enslaved themselves in Devotion to it, may prove unto others, who (haply) would be more enclinable to worship God purely, and with acceptation, were not this uncouth Form of

Devotion with ſwelling words of vanity obtruded on them. Never was there (I verily believe) a Liturgie, or piece of any Liturgie, of ſo wild and barbarous, of ſo miſhapen, odd and diſordered a contrivance, that ever preſumed to look the world in the face; or at leaſt, that was gloried over at the tenth part of that rate, at which ſo many men of commendable parts, learning, and underſtanding otherwiſe, make boaſt of the *Engliſh* Letany. The Apoſtles expoſtulatory queſtion to the *Galatians*, might be very ſeaſonably put to them at this turn, Τίς ὑμᾶς ἐβάσκανε, *Gal.* 3. 1.

We now return to the purſuit of our main undertaking, where we brake off from it upon occaſion of that diverſion, with which the Reader hath been made acquainted. We had proceeded ſo far in aſſerting it, as the incommunicable Prerogative of God, to appoint and enjoyn his own Worſhip, that there remained nothing of what was further intended herein, but only the ſatisfying of ſuch Arguments, or pretences, by which this Prerogative of God is attempted to be overthrown, by entitling men to a right of power to impoſe Worſhip of their own preſcribing, as well as He.

Firſt, The examples of the godly Kings in *Juda*, as of *David*, *Aſa*, *Jehoſhaphat*, *Hezekiah*, *Joſiah*, &c. interpoſing and impoſing, in Religious affairs, are frequently imployed for the juſtification of the impoſition of Forms of Worſhip by the *Chriſtian* Magiſtrate, and this under very grievous mulcts and penalties, at this day. I anſwer, they may be imployed for ſuch a purpoſe, and yet to very little or no purpoſe at all. For,

1. Theſe Kings had holy Prophets amongſt them, immediately inſpired by God, who from time to time, upon all occaſions, were ſent unto them with the mind of God in their mouths, 1 *Sam.* 22. 5. 2 *Sam.* 7. 4, 5. & 12. 1. 2 *Kings* 19. 2, 6, 7, &c. 2 *Chron.* 15. 1, 2. & 18. 7, 18, &c. *and* 19. 2. *and* 20. 14, 15, &c. *and* 25. 7, 8, 9, 15. *and* 26. 5. *and* 34. 21, 22, 23, &c. Whereas Magiſtrates in theſe dayes have no ſuch *internuncij* between God, and them, infallibly to declare his mind unto them in difficult caſes.

2. They had the mouth of God himſelf alwayes near unto them by *Urim* and *Thummim*; by conſulting by theſe, they might know his mind in all caſes of concernment, and be reſolved in all their doubts, without any danger of miſtake. See and compare, *Num.* 27. 21. *and* 1 *Sam.* 23. 2, 4, 9. *and* 30. 7. *and* 28. 6. *Surplice* and *Lawn-ſleeves* are not *Urim* and *Thummim*.

3. However the ſaid Kings interpoſed with their Authority in mat-

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ters of Religion, yet they never impoſed upon their People any new Form of Worſhip, either of their own or other mens deviſing: but on the contrary ſtill interdicted and prohibited all ſuch kinds, methods, and manners of Worſhip which were of Humane Invention, as being provoking in the ſight of God, defacing, aboliſhing, and deſtroying all their accoutrements, and whatſoever was relating unto ſuch Worſhip, either in a way of allurement or provocation, or of ſubſerviency in any kind; yea, they ſpared not the Prieſts themſelves, the Grand Promoters of this Worſhip, but did ſevere execution upon them alſo, 1 *Kings* 13. 2. compared with 2 *Kings* 23. 20. and 2 *Chron.* 34. 5. Now then to reaſon thus; The Kings of *Juda* had power to enjoyn the Worſhip of God appointed and commanded by God himſelf, and to aboliſh all other kinds of Worſhip of a Forreign and Humane extraction: Therefore *Chriſtian* Magiſtrates have a right of Power to appoint and injoyn what Forms or Kinds of Worſhip they pleaſe, whether they be preſcribed and appointed by God or no; to reaſon thus (I ſay) plainly argueth, that men have taken ſome bribe, or other, to blind the eyes of their minds and underſtandings.

4. Whatſoever was done by the godly Kings of *Juda* in matters of Religion, was plainly commanded by God himſelf in the Law of *Moſes*: in what they did upon this account, they neither added to, nor took from his Word. See *Exod.* 23. 24. *Deut.* 7. 5. *and* 12. 2, 3. *Exod.* 34. 13. And for the Commands of God, relating unto his external Worſhip, and to the preſervation hereof in purity, which were delivered unto the *Jews*, other than ſuch which the Law and Light of Nature alſo teacheth (which were not many, if any in this kind) are not only not obliging upon any other Nation, but are no ſufficient Warrant unto any to practiſe, or put in execution, the things commanded in them. One reaſon whereof, may be, becauſe they were given unto the *Jews* with ſpecial reference unto the counſel and deſign of God in, and about that Nation and People, and are not ſerviceable for any deſign, which at this day he hath on foot, in, or about any Nation in the World; as (for inſtance) to make any of them *typically holy*. I ſuppoſe that no conſidering man will affirm, that thoſe Laws, or Commands, laid down, *Deut.* 13. 5. *and v.* 8, 9, 10. *and v.* 15, 16, 17. which were as effectually binding unto the *Jews*, and their Rulers, as any Moral Precept, will juſtifie in theſe dayes any Nation or Magiſtrate, that ſhall do the things contained in them. So then, that the godly Kings of *Juda* did that in matters of Religion, lawfully, yea or commendably, which they were by God commanded to do, is only a prevaricating Argument, to prove, that *Chriſtian* Magiſtrates may do

that,

that, either commendably, or lawfully in matters of the ſame concernment, which God hath not commanded them.

5. When theſe Kings did command the obſervation of thoſe very things by the People, which God himſelf had commanded them in his Law, the People, (at leaſt ſuch as feared God, and beſt underſtood themſelves among them) did not ſo much mind the Kings Authority in commanding them, as the Command of God himſelf concerning them. When that good King *Joſiah* made a *Covenant before the Lord, to walk after the Lord and keep his Commandments*, &c. *and cauſed all that were preſent of* Jeruſalem *and* Benjamin, *to ſtand to it*, it is expreſly ſaid, That *the inhabitants of* Jeruſalem *did according to the Covenant of God, the God of their Fathers*; implying, that it was the Covenant or Commandment of God for the doing of thoſe things, which the King cauſed them to promiſe they would do, which principally moved them to that obedience which they yeelded unto them, and not the motion, or (if we will not be content without more than is due) the command of the King. 2 *Chron.* 34. 31, 32.

6. The Kings we ſpake of, were Types of *Chriſt*, who was as well a Prophet, as a King: and in this reſpect it was proper for them to take care of, and to interpoſe in, matters relating to the Worſhip of God, aſwell as to the Civil Government. But ſince *Chriſt*'s coming in the fleſh, types either in perſons, or in things, have no place in the Church. So that to veſt a power of regulating and ordering the Worſhip of God in *Chriſtian* Kings, is to make them Types of *Chriſt*, and conſequently to deny, that *Chriſt* is come in the fleſh. Upon the like account the High Prieſts among the *Jews*, being alſo Types of *Chriſt*, who was as well a King as a Prieſt, the better to anſwer and fill their relation to their Great Anti-type, were admitted by God into part and fellowſhip of the Civil Government. But for Miniſters of the Goſpel to admit of politick inveſtitures, or to accept or exerciſe any Civil Power, is to *Judaize*, and to *deny him that bought them*, to be as yet come into the World. But that the Kings of *Judah* were Types of *Chriſt*, is evident, and withal generally acknowledged in the perſons of the two firſt of that race, which was in ſpecial manner appointed by God to ſit upon that Throne, *David* and *Solomon*: and there is little reaſon to queſtion the ſame relation in the reſt, conſidering that they alſo were Heads over the ſame typical Nation, and exerciſed the ſame Bipartite power in governing it, which the other did; not to add that they were alſo in their Loyns, when they acted in the typical relation mentioned, and ſo in a ſence (frequently owned in the Scripture) were that, and did that, which they (their fore-fathers) were, and did.

7. The

7. The Nation and People over which these Kings reigned, were designed, and accordingly prepared and fitted by God, to be made a Nation and People *typically holy*; that is, prefignificant, or pre-figurative, by and in their external and ceremonial Holiness and Conformity to the Worship of God then prescribed unto them, of the real sanctity and holiness, as well inward as outward, which was to be found in Christian Churches, and in the People of God under the Gospel. This *typical* consideration of the Nation of the *Jews*, is more then overtur'd or sparingly intimated in the Scriptures: The Apostle *Paul* plainly asserteth it, where he saith, *For we* [Christians and true Believers] *are the Circumcision* [that is, the People prefigured by those that were *circumcised*, meaning the *Jews*; the Anti-type being often expressed by the name of the Type, as *Rom.*1.28,29. *Jer.*30.9. *Ezek.*34.23,24. & 37.24,25. *Mat.*11.14. & 17.2. *Heb.*13.10. *Rev.*2.9. & 3.9. with others] *which worship God in the Spirit, and rejoyce in Christ Jesus*, &c. *Philip.*3.3. See further to this purpose, 1*Pet.*2.9. and what Expositors generally, and more especially the *Dutch* Annotators write hereon. Now to order this Nation so, that it might serve the Counsel of God in its typical Relation specified, upon the better and more significant terms, it was necessary that by a strong hand, and by the Authority and Power of their chief Rulers, they should be kept in a Conformity to the Law of God concerning his Worship (especially) and not suffered (as far as might be) to corrupt themselves with any false Worship, or by going a whoring after any strange God. And it was the rather necessary that they should be thus restrained from polluting themselves with Idolatry in any kind, because they were (more generally) excessively prone to break out in this way of sinning, and had many temptations from the Nations round about them, to entice and provoke them accordingly; the means of Grace (in the mean time) by which men are, contrary to their sinful propensions, drawn to love, & fear, and cleave fast, and close unto God, being but very sparingly, and by scant measures, in respect of Gospel-allowance, vouchsafed unto them. Now then, there being nothing of all this long story, belonging unto, or found in Christian Churches, who live under Christian Kings, but all things contrary or otherwise, it is very importune, and against the grain of all reason, to subject these Churches unto these Kings upon the same terms on which the Church or Nation of the *Jews* was by God himself subjected under theirs. The Rule in reason is, *Contrariorum contraria* [*non eadem*] *sunt consequentia:* Contraries have Consequences, not the same, but as contrary as themselves.

8. The Kings of *Judah* were nominated and appointed by God himself

ſelf immediately unto this Kingdom: the Throne whereof was ſetled by him upon *David* and his Poſterity, as an heritage for ever, (1 *Sam.* 16.12. 2 *Sam.*7.12,16. 1 *King.* 2. 4. & 8. 25. and elſewhere:) So that though the People accepted them [reſpectively and ſucceſſively] for their Kings, and inveſted them with their Enſigns of Royalty, and ſo are ſaid to have *made* them *Kings*; yet their Right and Title to the Kingdom, was given unto them by God without the People, and before they had declared their acceptance or owning of them. Now then, as they were Kings extraordinarily called by God, without any dependance upon, or mediation of the People by their election unto the Throne: ſo their Authority and Power were in an extraordinary way alſo, and by an unuſual line, meaſured and ſet out unto them. For as God, when he unbareth his Arm, and worketh Miracles, is obſerved in ſuch works as theſe, to exceed that rate of Perfection at which he worketh in the ordinary and ſtanding courſe of his Providence, and in conjunction with inferiour and ſecond Cauſes, (many fair overtures, if not full proofs whereof, the Scripture affordeth us, and the reaſon likewiſe of the thing, is not far of, although we ſhall not now touch it:) So likewiſe when he giveth Authority and Power unto Kings and Princes immediately by himſelf, it is very reaſonable to conceive that he giveth it by a larger meaſure, then when he imparts and communicats it by the People: For, as obſerving the courſe of Nature, he cannot cauſe a Sheep to bring forth a Lion, although by his unlimitted Power he is able to create a Lion of what ſtature, and ſtrength, and fierceneſs he pleaſeth: So when he joyneth himſelf with the People in deriving Authority and Power unto Kings (which he always doth, when he uſeth their mediation in the election of Kings) he can derive no more of theſe unto them, then what is competent for the People to derive with him; yea, no more then what he maketh the People willing as well as able to derive with him: However, (as hath been ſaid) if he pleaſeth to make Kings immediately, of and by himſelf, without the People, he may inveſt them with what proportion of both he pleaſeth. So then, the meaſure or proportion of Authority and Power which was veſted by God in, and accordingly exerciſed by the Kings of *Judah*, is no ſteady ground whereon to warrant the ſame proportion or meaſure unto Chriſtian Kings. The reaſon hereof hath been expreſſed already; namely, becauſe no King of this denomination received his call unto his Royal Dignity immediately from God, as thoſe Kings received theirs; but all of them *mediante Populo*, mediately by and from the People: and conſequently can have no other, no more, or greater Power then what is or was inherently in the People, and lawful for them

them to part with unto them. And certain it is, that no person can lawfully or reasonably give a power unto any man to regulate his Conscience about the Worship of God, as he pleaseth; himself having no power in this kind, but onely to regulate it according to the Will and Commandment of God. Neither had the Kings of *Judah* themselves any such power as this given unto them by God, as hath been formerly shewed.

9. (And lastly) Notwithstanding all the great power they had from God, yet when any of these Kings did cause their People to enter into a Religious Covenant or Oath, they did it not against the wills, no nor without the consent of their People; yea, these were as forward and active in the business as the Kings themselves: *And they* [King *Asa*, with the generality or Body of his People, as appears from the Context, both subsequent and preceding] *entered into a Covenant to seek the Lord God of their Fathers, with all their heart, and with all their soul; That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman. And they sware unto the Lord with a loud voice, and with shouting, and with Trumpets, and with Cornets. And ALL Judah rejoyced at the Oath: for they had sworn with all their heart*, &c. 2 *Chron.* 15.12,13,14,15. So that the King imposed nothing upon the People, but what they most freely, yea most joyfully imposed upon themselves. And that is observable by the way, that there is no other penalty or punishment any where threatned against any transgressor of any Order, Edict, or Imposition, concerning Religion, or the Worship and Service of God, published by any of the said good Kings, either with or without their People, but onely that of *death*; which is the punishment expresly commanded by God himself to be inflicted in such cases; I mean upon Idolaters lawfully convicted, (*Deut.* 17.2,3,4,5,6.) Yea, *Jehosaphat* would not so much as *appoint Singers unto the Lord* to go *before the Army*, without *consultation* first had with the People about it, 2 *Chron.* 20.21. See also concerning *Hezekiah*, 2 Chro. 30.2.4,5. They who would compell the good Kings of *Judah* to invest *Christian* Magistrates with their power, in matters of Religion, do very unworthily in restraining them from instructing these Magistrates by their worthy Examples in and about the exercise of this power. But I trust that from henceforth these good Kings will be innocent from the great offence of strengthning the hand of *Christian* Magistrates in oppressing the Consciences of their good Subjects with penal Impositions in matters of Religion.

Secondly, Some plead, That God hath admitted *Cæsar* (the *Christian*

Cæsar) into part and fellowship with himself in matters of his Worship, so far, as with the advice of his Spiritual Senators, (his Lord-Bishops) to make what by-Laws in matters of this nature, he pleaseth, and to impose any Form, one or more, of Divine Worship, upon his Subjects, under what Penalties he thinks fit; so that the Worship imposed in these Forms be *consonant* to the Word of God. These men would fain incorporate this notion into the Body of our Faith, That the things of *Cæsar* would otherwise be too narrow and inconsiderable, for a Person of so august and sacred an investiture, unless it be supposed that the Almighty giveth unto him the right hand of Fellowship in ordering the Affairs of his Worship, in forming and reforming, in changing and altering it at his pleasure; yea, and in punishing with great severity, those that shall not bow down to his present establishment, whatever it be.

Although the spirit of this plea hath been quenched already, yet let us take the pains to draw a little more water to cast upon it. Therefore,

1. The Masters of this Plea, in pleading the Cause of their Tythes, often make use of an *Emblem*, which though colourable onely for that service, will be of a real accommodation here: The Eagle setting her Nest on fire, and so destroying her young ones, with a burning Coal, which stuck (though she minded it not) to the piece of Flesh that she had sacrilegiously snatch'd from off the Altar, and carried to her Nest, upon which the disaster happened; is an apt Resemblance of those Calamities & Judgements which sooner or later fall upon the Houses and Families of such Kings and Princes and Grandees of the World, who intrench upon the Quarters of Him whose Name is *Jealous*, and cannot be content without being adored as *Domini utriusque Seculi*, as having Dominion over the things of both Worlds. If men will presume to set their posts too near unto the posts of God, he will up with them again, and burn them with fire. Instances hereof may be found in the premises. But,

2. It never yet was, nor (most certainly) ever will be proved, either from the Scriptures, or from any Principle of sound Reason, that Kings or Magistrates are by God joyned in Commission with himself, to impose Models or Forms of Worship, such as they please [onely with this Condition, That they think or suppose them to be agreeable to the Scriptures] upon their fellow-Creatures, (the Sons and Daughters of Men) yea, upon such Persons who in all likelihood, and according to all experience in like cases, know and understand the mind and will of God concerning his Worship, much more perfectly then them-

themſelves; yea, and whom God hath commiſſioned to teach and inſtruct them in his Worſhip and Service [I mean the faithful, able, and learned Miniſters of the Goſpel.] But this Nail hath already been hammered ſufficiently.

3. As for thoſe Spiritual Senators, mentioned in the Argument by the name of *Lord Biſhops*, without whoſe advice the Commiſſion granted to Kings and Magiſtrates (as is pretended) to umpire the Worſhip of God, is (it ſeems) ſuperſeded; the Scripture is ſo far from authorizing or appointing them to be Aſſiſtants or Adviſers unto Kings and Magiſtrates, in or about the execution of ſuch a Commiſſion, that it taketh no knowledge of any ſuch Generation of Men, unleſs it be to ſhut the door againſt them, that they might not get into the world, (*Mat.*20.25,26.) though ſince they have committed Burglary, and broke open this door, and are gotten in the Houſe of God, to the great anoyance and diſturbance of the peace of it. The Scripture maketh mention onely of one in thoſe days, who did φιλοπρωτευειν (3 *John* 9.) wiſh, or deſire, to be a Lord-Biſhop; whoſe character was, that he would not ſuffer faithful Miniſters of the Goſpel in the Church, no not the *Apoſtle* himſelf, who was ſo peculiarly loved by Chriſt, but *prated againſt him with malicious words*. And to me it is the firſt-born amongſt many *Arguments*, that ſuch a kind of Officers in the Church, as theſe men pretend themſelves to be, were never intended by the Lord *Chriſt*; namely, that neither by Chriſt himſelf, nor by any of his Apoſtles, he hath given any name whereby the Church ſhould know or call them, or diſtinguiſh them from others. It oppoſeth all the believing faculties of my Soul, to think that Chriſt ſhould either forget or neglect to mention the prime and Head-Officers of his Church, (as our Biſhops (ſo called) conclude themſelves to be; and as indeed they are, if they be any at all) by an appropriate and diſtinct name, whenas he hath provided and given ſuch names unto thoſe that are eſteemed ſubordinate and inferiour to them, as *Paſtors*, *Teachers*, and *Deacons*. For thoſe Apocryphal Officers we ſpeak of, have ſacrilegiouſly rob'd thoſe true Officers of the Church, *Paſtors* and *Teachers*, of the name *Biſhop*, which was given in common unto them; and having alter'd the property of the Divine Conſecration of it, have ſanctified and devoted it unto themſelves, leſt being ἀνωνυμοι, without a name, they ſhould be found ἀ νομοι alſo, ſpurious and illegitimate. Beſides, as Chriſt left ſuch Officers no name, ſo neither hath he left them any work. For he ſufficiently provided for all the ſpiritual occaſions of his Church in all Ages, by thoſe Officers whom the Apoſtle expreſly nameth, *Epheſ.* 4.11. Read this verſe, with the three next following, and you will find

Cæſar) into part and fellowſhip with himſelf in matters of his Worſhip, ſo far, as with the advice of his Spiritual Senators, (his Lord-Biſhops) to make what by-Laws in matters of this nature, he pleaſeth, and to impoſe any Form, one or more, of Divine Worſhip, upon his Subjects, under what Penalties he thinks fit; ſo that the Worſhip impoſed in theſe Forms be *conſonant* to the Word of God. Theſe men would fain incorporate this notion into the Body of our Faith, That the things of *Cæſar* would otherwiſe be too narrow and inconſiderable, for a Perſon of ſo auguſt and ſacred an inveſtiture, unleſs it be ſuppoſed that the Almighty giveth unto him the right hand of Fellowſhip in ordering the Affairs of his Worſhip, in forming and reforming, in changing and altering it at his pleaſure; yea, and in puniſhing with great ſeverity, thoſe that ſhall not bow down to his preſent eſtabliſhment, whatever it be.

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the Biſhop to be a ſuperfluous, and very impertinent Officer, in, and for the Church. But as being left by *Chriſt* without a name, they made a diſhoneſt ſhift (as we have heard) to get one: ſo being left without work alſo, they found out an imployment likewiſe for themſelves; as namely, to ſerve the Church with indifferent [that is, with impertinent, and needleſs] things, with a few *harmleſs* Ceremonies. [*lenitate verbi triſtitiam rei mitigante*] as Tippits, and Rochets, Caps and Hoods, Black Gowns and White Surplices, Croſſings and Cringings, Standings up, and Kneelings down, with ſeveral others of the like profound calculation: all which both joyntly, and ſeverally, are as effectual and proper to build up the Church in Unity, Love, and Peace, as the confuſion of Tongues was to promote the building of the Tower of *Babel*, and the poyſon of Aſps to nouriſh and preſerve the natural Life of Man. As for their imployment about Ordination, which together with their Name and Title of *Biſhop*, they have injuriouſly wretted out of the hand of thoſe true Officers of *Chriſt*, *Paſtors* and *Teachers* (with their reſpective Congregations) this takes up ſo little of their time, and ſo ſeldom engageth them, that had they not found themſelves other work, which might laſt all the year long, and ſo fill up the void ſpaces between Ordination and Ordination (which the management of Ceremonies, as they trouble themſelves, and others about them, doth) the inconſiderableneſs of their work would have rendred their importune and loud claim of grandure and great things in the Church, very obnoxious. Therefore (certainly) that kind of Officer we ſpeak of, having neither Name, nor Work in the Church, aſſigned unto him by *Chriſt*, was not deſigned by him to any part or fellowſhip with thoſe that bear Office here.

4. There was a generation of men in the world, who were wont to *make the King glad with their wickedneſs, and the Princes with their lies*, *Hoſ.* 7. 3. If our Lord *Biſhops* be not the ſervants of this impiety, the world is uncharitable, and the thing it ſelf next to a miracle. For they lie under greater temptations, to enſnare them in this kind, than fleſh and blood (ordinarily) is willing to reſiſt. And the deſires of the great things of the world, unto which they are advanced, (for theſe things are not wont to be found of thoſe that ſeek them not) proclaim them to be no mighty men of valour to reſiſt temptations. Therefore in this reſpect alſo they are not competent to make *Adviſers* unto Kings or Rulers in any their conſultations about forming or ſetting forth the Worſhip of God. *Peſſimum genus Conſiliariorum Adulatores*.

5. The Worſhip of God being of a moſt tender reſentment with thoſe, who truly know and fear him, and tremble to offend him, theſe men

men being violent and importune obtruders of Forms and Ceremonies, are the moſt unfit men in the world to be called unto Counſel, when this affair is to come under conſideration.

6. Concerning the pretended narrowneſs of the Authority and Power of Kings, in caſe they ſhould be confined within a Politique ſphere, and not ſtretch themſelves unto Spiritual things alſo: I anſwer; 1. That God underſtandeth better than the wiſeſt of men, what meaſure, or degree of Power maketh, both the moſt commodious, and the moſt comely proportion for any man: and (doubtleſs) unto whomſoever he giveth it, in this proportion he giveth it. Therefore for any man to call that *narrow*, or *unmeet*, which God in his Word judgeth large enough, and comely, is an unſavoury preſumption. Are our weights and meaſures better, or more exact, than his? 2. I believe that Kings and Princes would find full imployment for their Authority and Power, within their Politick ſphears (reſpectively) work enough to fill their heads, hearts and hands, were they conſcientiouſly intent upon what God, yea and their own honour, comfort and peace, requires of them here. But, 3. (and laſtly for this) If God ſhould allow unto *Chriſtian* Kings and Magiſtrates, a right of power to impoſe Forms of Worſhip upon men, he ſhould allow them a greater power or liberty than he hath, or hath judged meet to leave unto, himſelf. For if Kings may impoſe Forms of Worſhip, they may impoſe, one while one, and when they pleaſe, another. For who, or what, ſhall hinder them? For if God hath given unto them a grant for ſuch impoſitions, doubtleſs he hath not limited, or confined them in this grant unto one Form only: nor hath he preſcribed any one Form determinately, which it ſhall be lawful for them to impoſe, and not any other. Such a conceit as this, never (I ſuppoſe) entred into any of thoſe heads which belong unto the hearts, out of which the ſad Doctrine of Impoſitions do proceed. Therefore if Kings and Magiſtrates may impoſe, their Impoſitions, or Forms of Worſhip impoſed, may be as numerous, as the Idolatrous Altars of *Iſrael* were of old, which are compared to *heaps* [of ſtones, gathered up and laid in rowes] *in the furrows of the field. Hoſ.* 12. 11. Yea, if they ſhall vary and change their Forms never ſo often, as (ſuppoſe) every day in the year, eſpecially if they ſee cauſe (as very probably they may if they look narrowly) or ſhall imagine or think they ſee cauſe, ſo to do, who can juſtly reprove them for it? They may (in Scripture phraſe) *ſhake, not the Earth only, but alſo Heaven*, as oft as they pleaſe: they may diſturb and amuſe the World with Mutations and Changes in the Worſhip of God without end. Whereas God himſelf hath given ſecurity unto the World,

That

That he will not alter the terms of his Worſhip declared in the Goſpel, or ever impoſe any new Model or Form hereof upon the children of men, whilſt the World ſtandeth. And whereas he interpreteth this ſaying of his, *Yet once more I ſhake not the Earth only, but alſo Heaven*, in the notion of a *Promiſe*; *But now he hath PROMISED, ſaying*, &c. (*Heb.* 12. 26.) there is little queſtion but that part of the Grace, or good thing here *promiſed*, conſiſteth in this, that he will *once more* [only, or, but *onee more*] *ſhake the Heavens* (theſe reſtrictive particles, but *only*, *&c.* being frequently omitted, and left to be underſtood) By *ſhaking the Heavens*, he meaneth the diſſolving or removing, the preſent external frame or form of Religion, or of his Worſhip, together with the great commotions, or high workings in the mindes and conſciences of men, that would enſue hereupon. But enough in anſwer to the ſecond Argument.

Thirdly, Some plead aloud, and with no ſmall confidence, for the joynt-intereſt of the *Chriſtian* Magiſtrate with God himſelf, in impoſing Forms of Worſhip, by an Argument to this effect: That which is lawful, may be lawfully commanded or impoſed by the Civil Magiſtrate: But the Worſhip of God performed by ſtinted Forms, if theſe be conſonant to the Scriptures, is lawful: Therefore ſuch Worſhip as this may be lawfully impoſed by the Magiſtrate. To both Propoſitions I anſwer in their order. To the former,

1. By diſtinguiſhing, and explaining in what ſence, and how far, it is to be admitted. 1. It is not *lawful* for the Magiſtrate to command very many things, which may notwithſtanding be *lawfully* done by thoſe that are commanded. A ſingle man may lawfully marry, or marry ſuch or ſuch a mans daughter, but the Magiſtrate cannot lawfully command him to do either the one of the other. So a man may *lawfully* give the one half of his goods unto the poor, as *Zacheus* did; yet the Magiſtrate cannot *lawfully* impoſe this upon any man. Such caſes as theſe are without number. Therefore it is but a lame conſequence: It is *lawful* for a man to pray, or worſhip God, by a ſet Liturgie, or ſtinted Form of Prayer: therefore it is *lawful* for the Magiſtrate to impoſe this upon him.

2. Some things, ſimply, and indefinitely conſidered, and circumſtances ſecluded, may be *lawful*, the property of the *lawfulneſs* whereof may be altered by circumſtances, one, or more, intervening. It is a rule approved and made uſe of by a late learned Biſhop of this Land: *Quod licitum eſt mutatur ex ſuperveniente cauſâ*: That which is lawful may be changed, and become unlawful, by means of ſome circumſtance coming in the way, and lighting on it. This hath been explained, and

argued

argued formerly. Marriage or a married life, simply and in it self considered, is *lawful* for men. But if men be either *Eunuchs from the womb, or made such by men* (as our Saviour speaketh) to them it is not lawfull; and other circumstances besides these, may render it *unlawful* unto others. Stinted Forms of Prayer, in themselves, unto some men, under some circumstances may be lawful, yet the use of them, especially the constant use of them, to some other men may be unlawful; as particularly unto those, upon whom God hath poured out the Spirit of Prayer upon such termes, that by the exercise hereof they are inabled to glorifie God, more than themselves (and many worthy Ministers) are by their gifts of preaching. As though men that are impotent in their limbs, or lame, may use crutches for their support, or relief in going. Yet it had been very sinful for those, who by the special favour and power of God, were, either by *Christ*, or his Apostles, perfectly restored unto the use of theis limbs, to have either neglected, or concealed, the grace of God vouchsafed unto them in that kind, by walking upon Crutches afterwards: Yea, it had been unlawful for the Council, or any Magistrate, to have commanded them thus to do. So that things that are simply and in themselves *lawful*, but unto some men are, and unto others may, by circumstances, become *unlawful*, cannot *lawfully* (by a general command at least, and which shall equally, and without exception, exact obedience from all men) be commanded by the Magistrate: and consequently, the use of set Forms of Prayer, though *lawful* in it self, cannot *lawfully* be thus commanded by him.

3. (And lastly, for the Proposition in hand) Things that are meerly, and only *lawful* (or in such a sence, as things *lawful*, are opposed unto, or distinguished from things that are *expedient*, as the Apostle himself oppoeth them, 1 (*or.* 6. 12. *and* 10. 23.) doubtless are not in whole, or in part, the object of the Magistrates Authority, nor can lawfully be commanded by him. The reason is, because the Power and Authority of a Magistrate is too serious, solemn, and sacred an Ordinance of God, to busie or imploy it self about trifles, or impertinencies, or things of no concernment to the benefit, or good of those under him. The Apostle speaking of the Magistrate, *He is* (saith he) *the Minister of God to thee for GOOD* [that is, for thy *good*; or, *thy wealth*, as the former translation had it] He hath no Deputation, or Commission from God to use his Authority or Power for the gratification of his own humour, or fancy, as by trying conclusions upon thee, whether thou wilt obey him in doing such or such things at his command, which have no reasonable tendency, either to his *good*, or thine, or any other mans. No, the tenour of his Commission ingageth him to impose only

such

ſuch things upon thee by his Authority, which have a natural and direct tendency to the benefit and welfare of the State in which thou liveſt, and conſequently to thine own. He cannot *lawfully*, nor without the manifeſt diſhonour of the ſacred Ordinance of Magiſtracy, command thee to pill ſtraws, or throw ſtones againſt the wind: which actions notwithſtanding are more unqueſtionably innocent and *lawful* (in the ſence explained) then the uſing of thoſe *indifferent* things called Ceremonies, in the Worſhip of God; and of as much conducement to the Publick Good, as they. Therefore it is far beneath the ſublime Dignity of the Divine Ordinance of Magiſtracy, to intereſt it ſelf in commanding either the one, or the other.

2*ly*. The Minor Propoſition was, *But the Worſhip of God performed by ſtinted Liturgies, if theſe be conſonant to the Scriptures, is lawful.* This hath been already weighed in the Ballance, and found light: Yet to give meaſure heaped up; we repeat, and adde (together)

1. In that ſence of the word *lawful*, in which the ſame word muſt be taken in the former Propoſition to make that paſſable (as it was lately declared and diſtinguiſhed) this Propoſition is to be denied. For the Worſhip of God here deſcribed, though it ſhould be admitted *lawful* in ſome ſence, or with reference to ſome perſons; yet this proveth it not to be of that kind of things *lawful*, which the Magiſtrate hath a *lawful* power to command, eſpecially by a general Command, and which he intendeth ſhall obliege all men. It hath been ſhewed and proved, 1. That there are many things *lawful* to be *performed* and done by many, which the Magiſtrate cannot *lawfully* command them to do. And, 2. That ſome things may be *lawful* for ſome men to do, which are not *lawful* for all, and conſequently cannot *lawfully* be commanded unto all. So that the Syllogiſm is fallacious and captious, having four terms in it, (as *Logicians* ſpeak) inſtead of three, and ſo proveth nothing, unleſs (haply) the intent of the Author to deceive.

2. A *Liturgy* may be *conſonant to the Scriptures* either in reſpect of the Matter of it, or of the Form, or in reſpect of both: Nor can it in truth be ſaid to be conſonant unto them, unleſs it accordeth with them in both. Our great *Liturgy*-Maſters, in their Diſcourſes upon this ſubject, and pleadings for the Service-Book, ſeem to eſtimate the *conſonancy* we now ſpeak of, onely by the *Matter* of the *Liturgy*, not bringing the *Form* to account in their reckoning this way. And (indeed) in reference to the defence of their Service-Book, they do very providentially and prudently, to take no notice of any neceſſity of ſuch or ſuch a Form in a *Liturgy*, to make it *conſonant* to the Scriptures

tures. For the greateſt part of the *Matter* of this Book, is juſtifiable enough by the Scriptures: and for thoſe paſſages and expreſſions which are guilty, by far-fetch'd and forc'd interpretations, and by authoritative wranglings, or ſome ſemblable phraſes, or ſayings found in ſome counterfeit or ſuſpected Antiquity, they are able to qualifie (in part) the demerit of them. But the *Form* of this Book, and the diſpoſition of the ſeveral parts of the matter contained in it, is ſo ſtrangely and daringly extravagant and exorbitant from all Patterns, Methods and Carriages of Prayer or Worſhip, recorded in the Scriptures, that I know not what ſalve they are able to find out for the grievous ſore of this ſo broad and monſtrous a diſſonancy of it from them. And (doubtleſs) the Form of a *Liturgy*, or Prayer, is not a thing ſo inconſiderable, but that, though the matter of it be never ſo ſavoury and ſound, yea, nothing but the very words and ſayings of the Scripture it ſelf, yet may the wiſdom of the fleſh (which is fooliſhneſs with God) have ſo much to do, and ſo ill acquit it ſelf in the putting them together, that the compoſition will not be meet to be exhibited or preſented unto God. So then, if by a *Liturgy conſonant unto the Scriptures*, the Propoſition meaneth *conſonant* in *Matter* only, whatever the *Form* be, (which ſeems to be the meaning of it) it is manifeſtly untrue: *A Worſhip performed by a Liturgy conſonant to the Scriptures* [onely in ſuch a ſenſe] *is not lawful.*

3. (And laſtly, for this alſo) *The Worſhip performed by a Liturgy conſonant to the Scriptures* may be *lawful* [namely if it be left free, and uncommanded] and yet be *unlawful*, if impoſed. It was *lawful* for the People of *Iſrael* to uſe an Altar made of *whole Stones*, to offer their Sacrifices upon; but if any man had *lift up a tool* upon the ſame ſtones, the Altar made of them had been *polluted*, (*Exod.*20.25.*Deut.*27.5.*Joſh.*8.31.) A lawful Worſhip, or Form of Worſhip, by the lifting up of an authoritative Command upon it by Men, becomes hereby *unlawful*, [eſpecially if *performed* upon the account, or by vertue of this Command, as hath been formerly ſignified] becauſe in ſuch a caſe the Creature commanding, hath Divine Honour done unto it, and is admitted as an Umpire, and as having Authority over the things of God. For what can we imagine ſhould be the *things of God*, as contra-diſtinguiſhed by our Saviour himſelf, unto the *things of Ceſar*, if matters appertaining to his Worſhip, and the diſpoſal hereof, be none of thoſe things, but muſt be inventoried amongſt *Ceſars* goods alſo? He that ſhall give unto *Ceſar* the things which are Gods, and ſo diſmember and cut ſhort his Patrimony in the World, it is much to be feared that he will ſend him unto *Ceſar* for his Reward. But of theſe things at large already.

We ſee by what hath been argued upon both Propoſitions, that in the whole Argument there is little but fraud and confuſion.

Fourthly, Some there are who count it a ſmall thing to contend for the lawfulneſs onely of impoſing Liturgies and Forms of Prayer; they run for a higher prize, attempting to evince and prove that there is a ſingular expediency, and ſo a kind of neceſſity of ſuch Impoſitions. The Argument by which they hope to effect this great thing, ſheweth it ſelf in theſe or the like Colours.

That which is a proper and effectual means to prevent many great and ſad inconveniences, and dangerous eruptions of ſpirit, whereinto Miniſters, being left at liberty in their praying publickly, are apt to fall; is very expedient and neceſſary to be done.

But the impoſition of limited and ſet Forms of Prayer by the Magiſtrate, is a proper and effectual means for ſuch a purpoſe. Ergo.

By the *ſad inconveniences and dangerous eruptions of ſpirit*, &c. (here mentioned) the Argumentators mean confuſedneſs of method, tautologies, or needleſs reiterations of the ſame things, broken ſentences, and ill-accommodated with ſenſe (with ſuch-like) on the one hand: and on the other, Complaints unto God againſt Truths, under the name of Errours; ventings of diſ-affection to the preſent Government or Governours; Petitions and paſſages ſavouring of Sedition, Treaſon, Rebellion, *&c.* All theſe, and the like (ſay theſe men) may be effectually prevented by a ſtrict confinement of Miniſters unto ſuch Petitions and Forms of Praying which are ſound and wholeſome, and free from all ſuch ſtrains of ſcandal and offence. This reaſon is, all that it is, in face; the heart of it is hollow and empty. For,

1. Let the Promoters of it tell us whether they approve of this arguing or no (which we ſhall immediately ſubjoyn) or whether it be not parallel unto theirs.

That which is a proper and effectual means to prevent the ſins of adultery, fornication, inceſt, theft, murther, ſedition, treaſon, rebellion, &c. into which men are apt to fall, cannot but be judged expedient and neceſſary to be put in execution.

But for the Magiſtrate to put all men capable of theſe ſins into ſtrong Priſons, and there to keep them cloſe in Chains and Fetters of Iron, all the days of their lives, Is a proper and effectual means to prevent the perpetration of theſe Sins.

Ergo,

Ergo, *This course is expedient and necessary to be taken and put in execution.*

There is no reasonable ground of exception against the parallel or comparison: For the means specified in the latter Argument is every whit as proper and *effectual* (nay, of the two, both the more proper and more effectual, as might be shewed, if need were) for the end and purpose here mentioned, as the means pretended in the other, for the end commended there. Wherefore if it be a course most importunely and senceleſly injurious and tyrannical, to keep men in Prison and Chains as long as they live, to prevent their miscarryings in the high misdemeanours mentioned, or the like, before they have offended in any of them: It cannot reasonably but be judged very prepostrous, and most unworthy men of Reason and Conscience, to confine the Spirit of Prayer in the most worthy Ministers and Servants of God, (in whom (possibly) he delights to shew himself in much of his glory) within the limits and bars of stinted Forms of Prayer, and these of humane contrivance, onely for fear lest this Spirit failing them, they should fall to pray by an unclean spirit; and pray either their ignorance, or distemper'd passions, sedition, treason, or the like. Penal sufferings may and ought (indeed) to be inflicted for the prevention of Sin; but onely upon those that have sinned, not upon the Innocent.

If it be replied, That to be commanded by the Magistrate to use a set Form of Prayer, is not penal unto any man: I answer, 1. That as the unclean conversation of the men of *Sodom* was vexatious to the *righteous Soul of Lot*; so must needs the Commands of Authority, which are *spiritually* unclean, and provoking to defile the Marriage-Bed wherein God vouchsafe h the enjoyment of himself as a Spiritual Husband (I mean his Worship; for so the Scripture resembleth it frequently, *Cant.*1.16. *Isa.*57.7,8. *Ezek.*23.17,41. and in all those places, which are many, where Idolatrous and false Worship are metaphorically expressed under the terms of Whoredom, Adultery, Fornication, *&c.*) such Commands (I say) must needs be much more afflicting and sadding to the Spirits and Souls of Conscientious and holy Men, when they cannot conceive or apprehend them but as such, [I mean as spiritually unclean, and tempting unto folly with a strange God.] 2. To him that cannot, with the good leave of his Conscience, submit to such a Command, which is imposed on him with a penalty, it is (constructively) the same, to have the penalty inflicted on him without the Command given, and to have the Command imposed on him upon such terms.

2. To the Argument under debate, I anſwer further, That to impoſe a *Form* of Prayer, is no *effectual or proper means* to prevent any of the evils mentioned, unleſs a *Form* of Preaching be impoſed alſo. For they that are apt to tranſgreſs in any of the miſcarriages ſpecified, are as likely to do it in Preaching as in Praying; and have no leſs opportunity (if not a greater) for the doing it, in the former than in the latter. And if all, both Preachings and Prayings, ſhall be reduced unto *Forms*, the *ABCdarian* Schools may ſend forth Boys as well accompliſhed for the publick work of the Miniſtry as the *Academian*-men.

3. If the Impoſitions contended for, were in any degree *proper*, and *neceſſary* to prevent the ſins mentioned, it is more ſtrange than to be believed, that the Lord *Chriſt*, who was as *faithful unto God in all his houſe, as was Moſes*, *Heb.* 3. 2. and withal, as great an enemy to the miſdemeanours expreſſed in the Argument, as the moſt zealouſly-devout *Formaliſt* can be, ſhould notwithſtanding, neither by himſelf, nor any of his Apoſtles, ſpeak the leaſt word of any ſuch thing; eſpecially, having by the greateſt of theſe given men warning τὸ μὴ ὑπὲρ ὁ γέγραπται φρονεῖν, *not to preſume* (as the former tranſlation rendred it) or, not to be wiſe, above that which is written (1 *Cor.* 4. 6.) yea and by himſelf (as was propheſied of him, *Dan.* 9. 24.) *ſealed up the Viſion and Propheſie*, Rev. 22. 18. and ſo left no place for Humane Wiſdom to interpoſe for the introducing any more Laws or Conſtitutions, for the Government or Advancement of his Kingdom, than thoſe, which he hath left us expreſly, and in ſo many words, in the New Teſtament, together with ſuch, which are vertually, and truly included, and contained in theſe, not ſuch, which either by forc't, or far-fetch't, or by ſubtile and gloſſie conſequences, derive their Authority from them.

4. Men that are in any degree meet to be admitted unto the Office and Work of the Miniſtry, are not ſo apt, or prone, to fall into any of the foul miſcarriages feared in the Argument, or ſo like *unto the Horſe or Mule, that have no underſtanding*, that their *mouths* need be *held in with the bit and bridle* of impoſed Forms of Prayer, *leſt they come too near* unto them that are afraid to be touched, or behave themſelves ſo extravagantly and unchriſtianly in that ſacred part of their function, as is ſuggeſted againſt them that they are like to do. If they be of the houſhold of Faith, in caſe they *know not what they ſhould pray for as they ought, the Spirit* [*of God*] *helpeth their infirmities*, Rom. 8. 26. But they that Impoſe Forms, take this work out of the hand of the *Spirit*, and *help* mens *infirmities* themſelves, inabling and directing them by Book,

Book, *what they ſhould pray for as they ought.* I am far from ſuppoſing the ſin of impoſing Forms, to be that ſin againſt the Spirit, by which men are ſealed to the vengeance of eternal fire: but am very near believing, that it is an high affront and indignity offered unto him. For, whereas it is his moſt glorious intereſt, 1. To raiſe what variety of ſpiritual and heavenly ſtrains of Devotion he pleaſeth, in the hearts and minds of his Miniſters, whilſt they are miniſtring in the Aſſemblies of his Saints: And, 2. To give them what ſweetneſs of Lip, what pleaſantneſs of Utterance he pleaſeth (as being the Lord of all Language and ſpeech) for the communicatnig of thoſe bleſſed impreſſions and conceptions, unto the People before them, to the beſt advantage for their edification and comfort; they who confine theſe Miniſters unto their Forms of Prayer, ſay (in effect) unto the *Spirit*, Thy Miniſters, in their publick ſervice, ſhall be at our allowance, and not thine, both for the ſtrains of their inward Devotion, and for the Language and Words, wherein they ſhall utter them unto the People. Thou either wilt not, or canſt not, order them regularly, and according to our mindes, and as we think meet, in their prayings; at leaſt, we can have no aſſurance of thee that thou wilt do it. Therefore we judge it better, and more ſafe for us to thruſt ſuch words into their mouths, and ſo to neceſſitate and force ſuch diſpoſitions and deſires within them (unleſs their tongues go one way, and their hearts and thoughts another way, at the ſame time) which we are ſure are innocent and good, then to leave them to thy guidance and aſſiſtance (whereof we are ſo uncertain) although thy purpoſe and intent may be to glorifie thy ſelf at a far better rate, in them and by them, as in the manifoldneſs of thy Wiſdom, and excellenty of thy Power, the riches of thy Grace and Bounty towards thy People, *&c.* in caſe we ſhould leave them free unto thee. Whether ſuch a greeting as this be not highly reproachful to the ever-bleſſed Spirit of Grace, and not far (if any thing) ſhort of Blaſphemy? and whether mens impoſitions of Forms of Prayer (being duly and without any ſtraining, or wreſting, interpreted) do not ſpeak all this, yea and more in the ſame kind unto him, I refer to the conſciences of theſe men themſelves, when they ſhall be thoroughly awakned, to judge. In the mean time, if care were taken cloſely to purſue the Apoſtle *Paul's* orders about the Miniſterial Function, ſo as to lay hands upon none, but ſuch as are *Sober, Watchful, Juſt, Holy, Temperate, Lovers of good things, Apt* (or Able) *to Teach, not Self-will'd, not ſoon Angry*, &c. They need not be taught, as we uſe to teach Children, and defectives in underſtanding, how to ſpeak, nor yet be feared, or ſuſpected, as perſons likely to break out in

any

any of those dangerous and enormous miscarriages of themselves, which the Argument pretendeth. Or if those that are created Ministers, be but *Episcopally* given, and true-born Sons of the Church (as some love to speak) even Birds of this Feather are not so unnaturally evil, as to defile their own nest, or to blaspheme either the Government, or Governours, that are so propitious and indulgent unto them. Therefore,

5. (And lastly, for this) There are pregnant grounds of suspition, that the invention and device of the first Imposer of Lyturgies, and Forms of Prayer, are not so highly praised, or so hotly prosecuted, by their Posterity in these dayes (especially amongst us) for the prevention of the evils suggested in the Argument, but rather for the promoting of other evils, or prevention of some Good things, because they seem evil unto some. It is a frequent policy, which this Verse expresseth:

Ut verè lateant causæ, finguntur inanes.

False grounds for actings sometimes are pretended,
To hide from sight those really intended.

Tautologies, needless repetitions, broken sentences, *&c.* in the conceived Prayers of Ministers, are no real grief of heart to our Imposers: the Liturgie which they impose, and which giveth pleasures to their soul from the one end of it unto the other, is full of these Warts on the Face of it (as we have seen formerly) nor are their consciences so strait and narrow, but that they can swallow Gnats of a larger kind than these. And those things, which in the prayers of Godly and conscientious Ministers they desire, and intend to prevent, under the hateful names of *venting disordered passions, discontents against their Governours and Government, Petitions and passages savouring of Sedition, Treason*, &c. are the *Christian*, zealous, and faithful deportments of such Ministers, in confessing before God the sins of their Kings, Princes, and Governours, in reproving them, and denouncing the judgements of God against them, unless they repent: in admonishing and warning the People committed unto them, that they be not ensnared to destruction, by following their evil examples, or complying with them in things displeasing unto God, in praying for them, when they walk in wayes that are not good, that God will please to forgive them and turn their hearts unto his Testimonies, *&c.* Instead of these, and such like worthy and faithful dealings with their Rulers and Governours,

nours according to the example of the true Prophets of God, and other godly perſons of old (as they are recorded in the Scripture) the Forms of praying for them, which are now impoſed on Miniſters, are flat and flattering, no ways agreeable or proper to their ſtates or conditions, if they be not perſons truly fearing God: which the World too well knows not to be the caſe and condition of all that bear Rule in it. Yea, in ſome of theſe Forms of Prayer, whereof we now particularly ſpeak, ſuch perſons are recommended unto God, which are not ſo much as in being: and in others of them (indeed in moſt of them, if not in all) ſuch things are deſired of God for them, which, if granted, are more like to turn to a ſnare, or curſe unto many of them, than to a bleſſing indeed. They are more (generally) o a very erroneous and much miſtaken calculation, for the real good of many of them.

With what other motives, and carnal projections our high Clergie Men (for theſe are the Maſters of the Mint of all our impoſed Forms, with their reſpective Impoſitions) are enthuſiaſed into their fiery zeal to have the Conſciences of the free People of *Chriſt*, both Miniſters and People, yoked with the iron yokes of Lyturgies, and ſtinted Forms of Devotion, I ſhall not now enquire. They claim the higheſt preheminence of Office in the Church of *Chriſt*: and there being little or nothing for them here to do, as ſuch by Chriſt's aſſignment (as was formerly hinted) they were tempted by the grandure of their uſurped Office, to caſt about for ſome imployment anſwerable hereunto, leſt their nakedneſs ſhould be ſeen by men, and they bear the reproach of being *Clouds without water*. How prudently and appoſitely to their purpoſe, they have pitched upon the ordering and exerciſing the *Chriſtian* World (as far as they have to do in it) with impoſed Lyturgies, and Forms of Prayers, would make too long a ſtory to be told here: it may be related elſe-where at one time or other.

Several other pretences are inſiſted on to entitle men to a joynt right of Power with God, for the appointment of his Worſhip by Lyturgies eſpecially, and limited Devotions, (for the Procurators of this Cauſe are ſo deep in love with it, that unleſs they carry it, they dye) which are ſo empty and weak, that to enter into a conteſt with them, would be to make more of them than they are. *Recitaſſe, refutaſſe eſt.* For they plead, 1. That a Liberty left unto Miniſters to uſe publickly their acquired faculty of Praying, or of *talking boldly unto God before People* (as our *Grand Debater*, prophanely enough, praſeth it: For to acknowledge a *gift* of Prayer in any man, is unto theſe men as the ſhadow of Death) is but fuel to feed the evil humour of pride,

vain-

vain-glory, *&c.* therefore it is better denied then granted unto them. But would they, who thus argue, be content, upon the credit of their Argument, to be denied the poſſeſſion and enjoyment of their great places of Power and Domination in the Church, or of their luxuriant Revenues? For (doubtleſs) theſe are a kind of fewel more apt and dangerous to feed the fire of Pride, Ambition, Lordlineſs and Cruelty, in them. Or do they think it better for them, that God, by ſome ſtroke of Sickneſs, or the like, ſhould deprive them of their Memories, Wits, Underſtandings, Learning, *&c.* becauſe they may make fewel of them, to feed and nouriſh the ſinful humours of Pride, and Vain-glory, then that he ſhould grant unto them the *liberty* of uſing and enjoying them? The notion of Truth in this Verſe, is too hard for the Argument:

Nil prodeſt, quod non lædere poſſit idem.

There is no profitable thing,
But what may hurt and damage bring.

2. The lovelineſs of Uniformity and Conſent amongſt Miniſters united under the ſame Civil Government, raviſheth the Judgments of ſome into an high approbation of Liturgies and Forms of Prayer impoſed. But may not Miniſters be uniform and conſenting in Doctrine, unleſs they all preach, and this conſtantly, one and the ſame Sermon *verbatim?* Or would it argue that the Metropolitan and his Dioceſan were at odds, [if in caſe THEY ſhould happen to preach] the one ſhould take his Text out of St. *Paul*, the other out of St. *Peter? Apagè quiſquilias!*

3. Our *Grand Debater* tells us ſad Stories of men, whoſe names, for their moſt admired and rare faculties in extemporary Praying, might have been *None-ſuch*; and who for their horrid and unparallel'd wickedneſs and blaſphemies likewiſe need not have changed this name. Of both theſe characters, compaſſing the Earth to and fro, he findes three men; in *Germany*, one *Swenckfield*, (a notorious *Arch-Heretick*,) in *England*, one *Hacket*, a Blaſphemer; in *Muſcovia*, *John Baſilides*, (Duke of this Country) who (it ſeems) was *an horrid Hell-Hound*. For theſe wicked mens ſakes *conceived Prayer* muſt be caſt out of the Church as a menſtruous Cloth, and Liturgies and Forms of Prayer impoſed, like fine pure white ſhining Linen, brought into the Church in its ſtead. *Similes habeat labra lactucæ.* Like Cauſe, like Plea. A carnal Intereſt (I ſee) is as bad as a Gift, which (as the Scripture ſaith)

ſaith) *blindeth the Eyes of the Wiſe*: Otherwiſe a man of his Parts and Learning would never have leaned on ſuch a broken Reed as this, which pierceth his own hand. For is not this reaſoning of the ſame calculation, or rather of a far better? Biſhop *John* the thirteenth was a man monſtrouſly vicious, guilty of the foul crimes of Inceſt, Murther, Perjury, Extortion, and what not? Biſhop *Silveſter* the ſecond, was a Sorcerer, and compacted with the Devil for his Biſhoprick. Biſhop *Hildebrand* was a moſt wicked and reprobate Monſter, a Necromancer, a Conjurer, a Murtherer, a man of whoſe villanies Hiſtories are aſhamed: All theſe were Biſhops of one and the ſame See, and this called *Apoſtolical*: And beſides theſe three, there have been ſeven times three more, Biſhops alſo of the ſame See, equal unto theſe in ways and practices of all kinds, hateful and abominable in the ſight of God and men: And how many others of the Epiſcopal Inveſtiture in other parts of the World, have been *evil Beaſts, idle Bellies*, Peſts and Vipers, where they have had to do, who is able to conceive or comprehend? Therefore down with the *Hierarchy*, down with it even to the ground, and let the place of it in the Church know it no more, but let Paſtors and Teachers govern the Churches of Chriſt in its ſtead. Will the Gentleman acknowledge any concluding force in ſuch an Argument as this? Yet evident it is, that it hath ten times more ſtrength in it, for the removal of Epiſcopacy out of the Church, then his reaſoning hath againſt conceived Prayer. Becauſe *Satan* ſometimes *transformeth himſelf into an Angel of Light*; is it any reaſon why an Angel of Light indeed, ſhould, if it were poſſible, transform himſelf into ſome dark and dull Creature? But (doubtleſs) ſuch Arguments as theſe will never bring Liturgies into, nor conceived Prayers out of, requeſt.

Yet there is one Argument more, wherewith the Friends of Liturgy-Devotion impoſed, pleaſe themſelves not a little in their way. This we ſhall take into a little conſideration, and herewith conclude. The Plea is this: That not the uſe onely, but the impoſition alſo of Liturgies and Forms of Prayer, however now quarelled by ſome amongſt us, have been allowed and practiſed in the *Chriſtian* Church anciently; yea, and are at this day admitted and practiſed in many, if not in all the Reformed Churches abroad. I ſhall not enlarge the diſcourſe, either with an examination of the truth of what is here affirmed, or in weighing the validity or pertinency of the pretences, in caſe they ſhould be found Realities and Truths, otherwiſe then as I find them ready weighed to my hand in the Ballance of the Sanctuary. Onely theſe two things by the way: 1. That I do not believe the impoſition

of Liturgies to be so ancient amongst *Christians*, as seems to be suggested in the Plea. 2. That I know that the Liturgies (if they must be so called) which are used in other Reformed Churches, taste much more savourly of the Reformation, then that imposed upon us.

When our Saviour propheseth thus, *Every Plant which my heavenly Father hath not planted, ἐκριζωθήσεται, shall be plucked up by the Roots*, (Mat. 15.13.) he clearly supposeth that Practices and Opinions in the Church, which are not pleasing unto God, because not of his *planting*, may not onely spring up, and get in hither, and find place here, but also take rooting, [that is, may work and wind into, and (as it were) wrap themselves about the Judgements and Consciences, yea, and insinuate into the affections also, not onely of multitudes of the common or meaner sort of men, but even of many pious, learned, and great men likewise; for without this, they could never take such deep and fast *rooting*, as is here intimated they may.] Now this rooting of the Plants we speak of, in the Church, supposeth a possibility, or rather a probability of their long continuance here, before they come to be plucked up by the Roots. Plants that have thrust their Roots well into the Earth, and have spread and wrapt them about the Clods and Stones thereof, are like to grow, and flourish, and bring forth Fruit for many years. The Metaphor, by which the abolition and casting out of these *Apocryphal* Practices, and Doctrines, from the Church, is here expressed, ἐκριζωθήσεται, shall be digged, pull'd, or (rather) *torn up by the Roots*; implieth, that when God will endure them no longer, but set his Labourers and Servants on work effectually to oppose them, in order to their utter and final abolishment, the service may prove somewhat hot, and that the Persons strongly devoted to them, are like to swell, and rage, and fume, and to endeavour to raise a great dust both amongst great and small, to turn every stone; yea, and *Acheronta movere*, to *dig into Hell*, (as the Prophet *Amos* speaketh, Chap. 9.2.) to save their darling Inventions, their old Idol-Practices and Doctrines, if it were possible, from the hand of Heaven, which is now stretched out against them. Even as a Tree that hath been a long time growing in a Soyl proper for it, and where it hath thriven amain, so that with the numerous Roots of it, it hath taken strong and fast hold on the Earth round about it, far and near; in case it should be forced, or turn'd up by the Roots, either by a Tempest, or strong gust of Wind, or by some Engine devised for such a purpose, or the like, it would tear up the Earth on every side of it, and raise and bring up with it Stones, and Gravel, and Dirt, and whatsoever it could take hold on, to secure it against the force that now attempteth the extirpation and downfal of it.

Again,

Again, That *Hay, Wood, and Stubble* in ſpiritual and Church-Buildings, may for a long time be in equal eſteem with, and paſs (more generally) for *Silver, Gold, and precious Stones*; and yet in proceſs of time (it may be not till after many Ages) be detected to be but a baſe kind of material, very improper for ſuch a building; and ſo come to be pull'd out of it, and thrown away; the Apoſtle *Paul* emphatically declareth, 1 *Cor.* 3. 12, 13. in theſe words: *Now if any man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble, every mans Work ſhall be made manifeſt. For the day* [that is, ſaith *Grotius*, with other Interpreters, *longum tempus*, length of time] *ſhall declare it: becauſe it ſhall be* [or is to be] *revealed by fire*, &c. Meaning, 1. That Time, in the duration, progreſs, and continuance of it, will be found as ſevere and ſearching an Examiner or Trier of mens Church-work in every kind, as Fire is of Metals. 2. That there are, or may be, ſome bad Materials made uſe of in Church-Work, the badneſs whereof will not (in reaſon cannot, or is not like to) be diſcovered or made *manifeſt*, until they have paſſed the teſt and trial of many Generations. So then, the long continuance, whether of the free uſe onely, (which is the more tolerable) of Liturgies, and ſtinted Prayers in the Church of *Chriſt*, or of the Impoſition of them, (which is the more unchriſtian and inſupportable) is an Argument of no intereſt or weight at all, to juſtifie or prove, either the lawfulneſs, much leſs the expediency, either of the one, or of the other. I end with the ſaying of *Tertullian: Veritati poteſt nemo præſcribere, non ſpacium temporum, non patrocinia perſonarum:* that is, There is no preſcription [or Plea] neither of any length of time, nor of the patrocinations [or Authoritative Aſſertions of the contrary] of any Perſons whatſoever, that is of any force or value againſt the Truth.

Postscript.

NOn attendamus quid ante nos aliquis fecerit, sed qui ante omnes est, Christus prior fecerit. Cypr.

Sapientiam sibi adimunt, qui sine ullo judicio inventa majorum probant, & ab aliis pecudum more, ducuntur. Lactant.

Magnos Errores magnorum virorum Authoritate persuasi, transmittimus. Vadianus.

Cautum debet reddere, non sequacem, Error alienus. Ra. Ardens.

Honestissimum, majorum vestigia sequi, si recto itinere præcesserint. Plin. Ep. 8. 5.

Mala Pax est, & Concordia, quæ inter Pastores & Lupos est. Chemnit. Harm.

Maledicta sit Charitas, & Concordia, propter quam conservandam periclitari necesse sit Verbum Dei. Luther *in* Gal. 5.

Pios hoc nomen & titulum in mundo oportet gerere, quod Seditiosi,

Seditioſi, ac Schiſmatici, ac infinitorum malorum Authores ſunt. Idem ibidem.

Heu, heu, Domine! ipſi ſunt in perſecutione tua primi, qui in Eccleſia tua videntur principatum diligere, & gerere principatum. Bern. de Conver. S. Pauli, Serm. 1.

Ignoſci potuit ſimpliciter errantibus: poſt inſpirationem vero, & revelationem factam, ſine ignorantiæ venia peccatur. Cypr. Ep. 63.

Qui vero me errare exiſtimant, etiam atque etiam diligenter, quæ ſunt dicta, conſiderent, ne fortaſsis ipſi errent. Auguſt. De Bono Perſever.

Theſe Sayings may be Engliſhed as followeth:

Let us not regard or minde what ſome have done before us, but what *Chriſt*, who is before all, hath firſt done.

They take a courſe never to attain unto wiſdom, who, without Judgement, approve of the Inventions of their Fore-Fathers; and like unto Sheep, are led by others.

Sometimes we let paſs great Errors [as if they were Truths] being perſwaded [hereunto] by the Authority of Great Men.

The

The Errors of others ſhould not move us to follow, but to look about us.

It is moſt honeſt [and honourable] to follow the ſteps of our Fore-Fathers, if they have gone before in a Right Way.

It is no good Peace or Agreement that is made between Shepherds and Wolves.

Accurſed be that Charity and Accord, for the conſervation [and maintenance] whereof, the Word of God muſt be endangered.

Godly [and good] men muſt be content in the World to bear the name and title of being Seditious, Schiſmatical, and the Authors of a thouſand Miſchiefs.

Alas, Lord, alas! they are the prime men in perſecuting thee, who are ſeen to affect Primacy in thy Church, and to bear Rule there.

God might pardon them, whilſt they ſimply [and for want of Knowledge] went aſtray: but when they have received the Truth by Inſpiration and Revelation, they ſin without any allowance of Favour for their Ignorance.

They who think I am in an Error, let them again and again diligently conſider what hath been ſaid, leſt (haply) themſelves prove to be the Men that err.

FINIS.